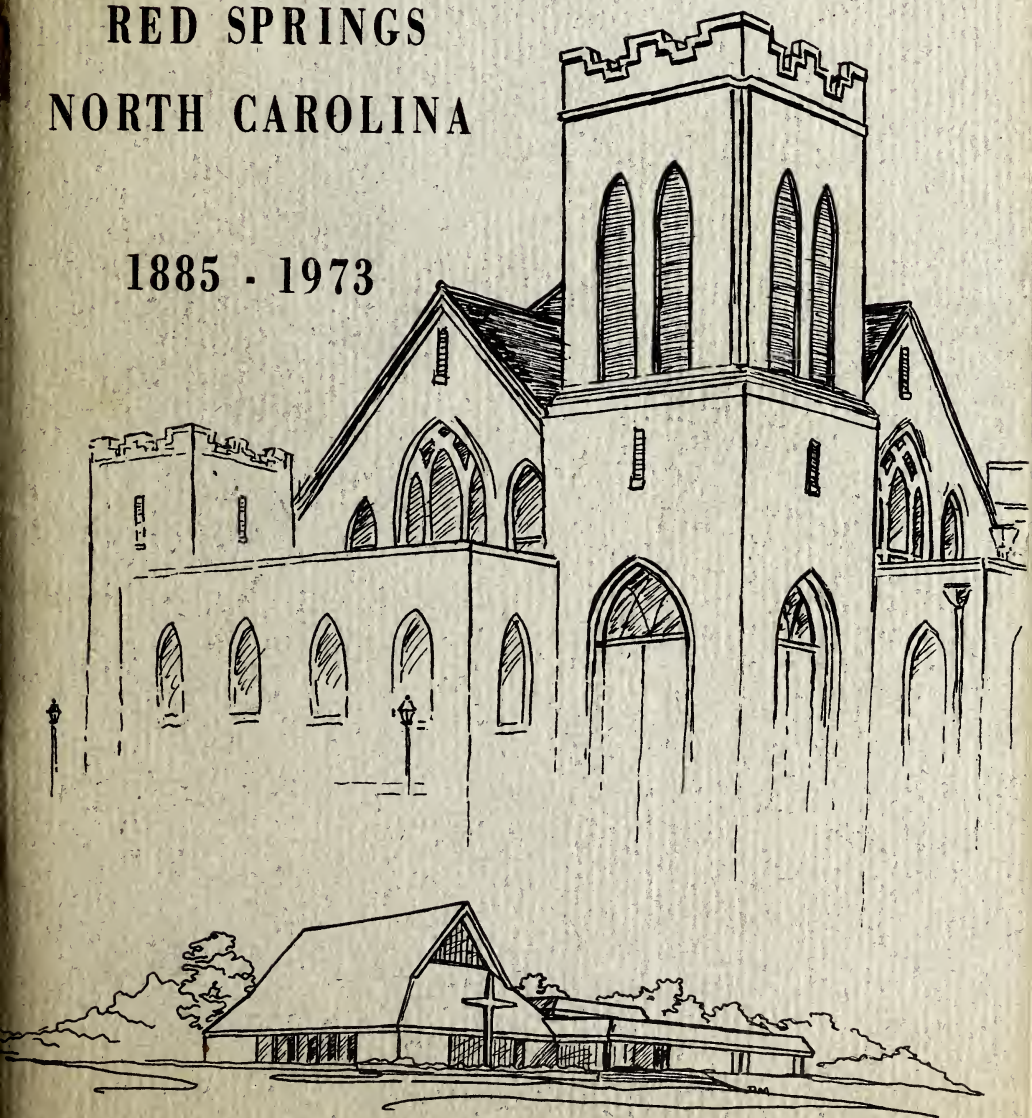


A BRIEF HISTORY  
OF THE  
FIRST BAPTIST CHURCH  
RED SPRINGS  
NORTH CAROLINA

1885 - 1973



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A BRIEF HISTORY  
OF THE  
FIRST BAPTIST CHURCH  
RED SPRINGS, NORTH CAROLINA

1885 - 1973

\* \* \*

By  
James O. Mattox  
(1885 - 1960)  
And  
David F. Morrow  
(1960 - 1973)

\* \* \*

Published By  
Citizen Printing Company  
Red Springs, North Carolina

1973

## PASTORS OF FIRST BAPTIST CHURCH RED SPRINGS, NORTH CAROLINA

Rev. L. L. Lynch.....	1885-
Rev. L. L. Scott.....	1887-
Rev. R. A. Moore.....	1889-
First Pastor of Organized Church	
Rev. J. T. Wise.....	1890-
Rev. A. W. Price.....	1891-
Rev. W. B. Harrell.....	(April) 1892-
Rev. J. P. Spence.....	(Aug.) 1892
Rev. M. L. Kesler.....	1893-1896
Rev. J. D. Moore.....	1896-1900 = 1900-1902
Rev. W. B. Morton.....	1902-1903
Rev. R. D. Cross.....	1903-1905
Rev. J. E. McDavid.....	1905-1906
Rev. S. L. Morgan.....	1907-1909
Rev. A. A. McClelland.....	1909-
Rev. T. B. Justice.....	1911-1913
Rev. A. C. Sherwood.....	1913-1915
Rev. Alexander Miller.....	1915-1917
Rev. C. V. Brooks.....	1918-1921
Rev. R. G. Hendrick.....	1921-1923
Rev. A. P. Stephens.....	1923-1927
Rev. Sam Hudson.....	1928-1937
Rev. Troy Jones.....	1937-1947
Rev. J. L. Mauney.....	1947-1948
Dr. Paul Early.....	1949-1955
Dr. Willis Bennett.....	1956-1959
Rev. James Mattox.....	1960-1969
Rev. David Morrow.....	1969-



## APPRECIATION

A work of the nature of this brief history requires untold hours of searching through records, minutes, and correspondence. From endless detail there must emerge the general flow of events which mark historical significance.

It is here that sincere and wholehearted appreciation is expressed to those who have meticulously searched out the plethora of detail from which the writers of this history could draw expression.

For many years, Nash A. Odom served as pastor in the Robeson Baptist Association. Being a native of Lumberton and a descendant of Baptist leaders and ministers, Mr. Odom has demonstrated a vital interest in the history of Baptists in the area. A more recent contribution to the historical perspective of Baptist work in this area is Mr. Odom's "History of Robeson Baptist Association", a part of which was shared with the ninetieth session of the Robeson Baptist Association on October 19, 1972. In the historical research done by Mr. Odom, many details were passed along to the writer of the first part of this history.

Mrs. Betty Lou Smith has held a continuing interest in the completion and printing of this history, and she has drawn together facts and details to form a framework for the completion of the work. Mrs. Smith has searched the church records, the church papers, the associational records, and numerous other sources in an effort to provide the necessary information to bring the history up to date. We express sincere appreciation to Mrs. Smith for her contribution to this writing. She has graciously and unselfishly made her search for facts apart from her duties in the church office.

Paul Wilson has also provided a rich contribution to the preparation and printing of this history. He has made a regular insistence that the work be done in time for the April 15, 1973, dedication of the new facility. He has spent considerable time personally in working on lay-out and arrangement of the work, and he has invested heavily in the actual expenses incurred in the printing of the work.

Gratitude is also expressed to the members of the church History Committee who have over the years provided aid in this effort.

JOM/DFM

## PREFACE

It is apparent that a word fitly spoken here will enable the reader of this work to better understand the scope and purpose of this writing.

The aim of the work is to provide a view of the general flow of the history of the congregation of the First Baptist Church of Red Springs, North Carolina. Necessarily, the writers have had to confine comment to the "high spots" along the way. In earlier years of the history, the records are scanty -- in some instances non-existent. In later years, the church publication provides endless detail in church personalities and activities.

Obviously, every church member's name will not appear in this publication, to the disappointment of some. The assurance here is given that no one has been intentionally omitted, nor has favor been shown to names mentioned. Instead, an effort has been sincerely made to discover the movement of a living, moving, ever changing body of people. To the end that individuals have influenced the movements made since 1885, names and personalities emerge for mention.

It is the sincere prayer of the ones who have expended effort and energy in behalf of this work that it shall become the prologue to what shall eventually become a great history of a godly and consecrated people!

January 18, 1973

DFM

## Early Beginnings

James A. Garfield had been felled by an assassin's bullet in September and Chester A. Arthur was President. The Civil War had been over only a decade and a half and the country was in the midst of a trying era of reconstruction that year—the year the Red Springs Baptist Church held its first recorded conference. Just how long the church had been a fellowship by that conference which was held on "Saturday before the second Sunday in December" 1881 is not known. W. W. Willis served as moderator for the meeting and all the "maile" members were reported as present. One item of business at the meeting was the reception of Mr. and Mrs. M. R. Baggett as members from the "Lumberton Baptist Church."

There is no mention of any other conferences until the one held on "Saturday before the second Sunday in January" 1885. We learn from the Robeson Baptist Association Minutes, however, that

"The Red Springs church, now consisting of nine members . . . is on the line of the new rail road, which is now in progress of



The first meetings of the church were held in the North Carolina Military Academy - In January, 1885.

completion. Red Springs is a point of decided interest which should not be overlooked or neglected by the association. The presumption is that in a short time it will be a town or village of considerable size. It is destined to be a center of influence, and our principles should be firmly planted there. A house of worship is needed there. The church is weak at present and it must look to the missionary for the gospel."

By the first meeting in January of 1885 the first pastor had been called. He was Rev. L. L. Lynch. Problems with unChristian conduct among the membership were brought to the attention of the group at that January meeting and the clerk was authorized to notify one of the "female" members to attend the next meeting for the purpose of explaining her conduct.

No mention is made as to where these early meetings were held, but the first meeting in January of 1885 was held at the "Academy." This refers to the North Carolina Military Academy, "a select military, boarding and day school for boys and young men" located at "Military Hill, Red Springs, N. C."

It was at this first meeting in 1885 that "D. C. Baxley and R. T. Covington were elected a committee to take the necessary steps for the building of a church here."

At the second meeting in January of 1885, the clerk was instructed to notify two named "female" members to be present for "trial on the second Sunday in February." "It appeared," says the record, that they were guilty of "immoral conduct."

The "Committee on church (building) reported progress" at the February, 1885, meeting held at the Academy. In the case of the delinquent "female" members referred to at the previous meeting, they were "excluded" from the church for "failing to appear" at the trial to which they had been summoned.

The first recorded pledges to the initial building program included one for \$100 by Robert McNair, who incidentally had just come into the church from Providence Church, and one for \$200 which "Brother Covington agreed to be responsible for."

On April 12, 1885, the church (still meeting in the Academy) heard a report from the Building Committee that a lot had been purchased from "Squire Hector McNeill and \$125.00 paid for it." Berry Godwin of Lumberton gave \$100 and the Lumberton Church gave \$25. Bricks for the pillars and flue were donated and delivered by W. L. Tolar of Fayetteville. The building, however, apparently was not begun for some time for the June 14, 1885 (Sunday) conference was held at the Academy. The associational minutes for 1885, nevertheless, reported that "The brethren at Red Springs have completed their house, all except plastering and painting." Then the record for the March 27, 1886 (Saturday) meeting states that "the church house and lot" were placed under mortgage to "secure the debt." To this the associational minutes for 1885 adds, "The membership is very small and very poor, and the church needs all the help it can get." The cost of the lot and the church house was \$1,000. In 1886 the association assumed the responsibility for the debt of the church.



So this explains the mortgage to "secure the debt."

It would appear therefore that the church met in the Academy from December, 1881, until sometime late in 1885 or even early 1886 when the church building was completed. In the meantime, Rev. T. Harrison had been called as pastor for the March 27 minutes record that he served as the moderator.

There seems to be some disagreement as to when the church became a part of the Robeson Association. "The minutes of Robeson Association record that Red Springs Church was one of the charter members of the Association when it was organized at the Raft Swamp Church in 1883."<sup>2</sup> The church records, however, show that it was 1886 before it joined the association. "Necessary arrangemente (?)," say our records were "made for the purpose of connecting with the Robeson Baptist Association at Saddletree Church on Wednesday before the first Sunday in November," 1886. The first "delegates" elected were D. C. Baxley, R. T. Covington and Rev. T. Harrison.

Another pastor had been called by the first Sunday in May, 1887. He was Rev. L. L. Scott. At the suggestion of Brother Covington, pledges were made to raise the pastor's salary and \$42 was pledged. No mention is made of the salary before the raise or afterwards so we do not know what it was.

It is apparent that the church was without deacons all this time. Realizing the need for such officers in the church, D. C. Baxley, at the meeting on the third Sunday in September, 1887, made the motion that R. T. Covington be "appointed" as a deacon. "Brother Covington objected to the motion with some liberal remarks and suggesting theire(?) was no necessity(?) of a Deacon and other wise he did not consider theire(?) was any member belonging to the Church fitting(?) to fill the office of a Deacon they was(?) not of the rite(?) grit." Since Mr. Baxley's motion had no second, it was "abandoned."

## The Church Duly Organized

What happened between the October 1887 meeting and the one held on March 10, 1889, is not known since there are no recorded minutes. By the March meeting Rev. R. A. Moore had been called as pastor and he moderated that conference. The church up to that time had not been duly constituted as a church. At that meeting the church covenant was read (note the covenant that was adopted on the accompanying page) and the Pastor "requested all who had deposited letters or had letters to deposit and desired to be joined in this covenant and be organized into a church at this place would indicate the same by giving him their hand as token." Those responding to the pastor's invitation were R. T. Covington, Mrs. L. C. Covington, Mary Marnard, W. R. Haywood, Mrs. Annie E. Haywood, R. A. Moore, Mrs. Della E. Moore and Rosa A. Moore.

On May 26, 1889, R. W. Brooks (a deacon) and his wife were received into the fellowship by letter. "Brother R. W. Brooks being dea-

# COVENANT

.....OF THE.....

## RED SPRINGS BAPTIST CHURCH.

Adopted March 10th, 1889.

FORASMUCH as it has pleased Almighty God to turn us from darkness to light, and to unite us in one body by the blood of His cross—forasmuch as in His providence, He has so fixed the bounds of our habitation, that our local relations to each other invite us to unite together for our mutual benefit, and for the advancement of His cause. *We therefore unitedly give up ourselves to the Lord, and to one another according to His will in Church fellowship.* We do covenant and agree to take the Bible, and the Bible only as the most clear, comprehensive and perfect rule, in doctrinal, experimental, and practical Religion, as the most safe and only infallible rule by which to regulate our principles, tempers and whole behavior. We agree next to the honor and glory of God, *that we will seek the welfare of the Church of our Saviour, and particularly that branch of it to which we belong,* that we will pray for the peace of Jerusalem, that peace may be within her walls and prosperity within her palaces. WE WILL NOT FORSAKE THE ASSEMBLING OF OURSELVES TOGETHER NOR GIVE SLEEP AND SLUMBER TO OUR EYES, TO THE NEGLECT OF THE SACRED PLACE WHERE TWO OR THREE MEET TOGETHER TO PRAY, READ AND SING IN THE NAME OF THE LORD. WE WILL LOVE THE PLACE WHERE HIS HONOR DWELLETH AND NEVER FORSAKE THE PLACE OF HIS ABODE. We will submit to the order and discipline of the Church according to the doctrines, examples and admonitions of our Lord's ambassadors or apostles to the Church in primitive times. WE WILL EMPLOY OUR TALENTS AND OUR SUBSTANCE, ACCORDING TO OUR ABILITY FOR THE BENEFIT OF THE CHURCH, WITH WHICH WE ARE CONNECTED, and for the cause of God in general. We will regard the table of the Lord as sacred to the memory of His unmerited love, His painful and accursed death, and His atoning sacrifice for a lost world. We will regard it to provoke one another to love and to good works. *Depending on Divine aid, we resolve and agree to love one another in the Lord, to follow after things that make for peace, whereby we may edify or build up one another; to speak no evil one of another; to watch over one another, not from evil surmisings, but from faithful affections from Christian love, not to find fault, not to wound but to heal, not to kill but to cure, to reprove (if need be) in the most tender manner—and with the sole view of correcting the principles, softening the temper, alluring the mind to right reflections, and of regaining the heart to its first love.* To correct public transgressions (only) with public rebuke. To observe most cautiously and most unflinchingly for all private and personal offences, the rule given in Matthew 18th chapter, 15th, 16th and 17th verses, which rule every member of a Gospel Church ought by memory to know. To avoid all tattling, talebearing, whispering, backbiting and publishing the faults of each other, or surmising evil. Thus happily evincing to the world, that we are a band of brethren, and that we stand fast in one spirit, and with one mind striving together for the faith of the gospel. AND THAT A CONSTITUTED CHURCH OF CHRIST, is a garden enclosed, a spring shut up, a fountain sealed.

To this covenant and agreement (depending on Divine aid) we subscribe our unworthy names.

con," say the minutes, "we proceeded to complete an organization by electing R. T. Covington Secretary (and) R. W. Brooks Treasurer." So it appears that the church was then and there duly organized.

At the conference following the morning worship on June 13, 1889, a committee was appointed to "present a code of by laws for consideration at the next regular conference." The Treasurer was requested to purchase a communion set and on a suggestion by Deacon Brooks, it was



#### CHARTER MEMBERS

Andrew and Zilphia Brown - deposited their letters and joined First Baptist Church on April 14, 1889. Their direct descendants who are members of this church are Mr. and Mrs. George Forloines and their children, Andy and Robert; Mr. and Mrs. Rufus Odom and children, Karen, Katherine and Kelly; and James Odom.

Othe charter members listed are: R.L. Covington, Mrs. L. D. Covington, Mary Barnard, W. R. Haywood, Mrs. Annie E. Haywood, R. A. Moore, Mrs. Della E. Moore, Rosa A. Moore, Israel Holder, Miss Flora Muse, Mrs. Belle DeVane, John R. Moore, R. W. Brooks, Catherine Brooks and John W. Webster.



decided that "a service commemorating the death and suffering of our Saviour be observed (on the) 2nd Sabbath in August."

It was at that June 13 meeting that J. G. McGugan along with others presented himself as a candidate for baptism. With the coming of Mr. McGugan, there began a line of faithfulness and devotion to the church that has continued until this good day through his descendants.

**John Graham McGugan 1866-1942**  
**Mary Ann Brown McGugan 1871-1943**

### Children

**Eulah McGugan Ammons-[Martin Ammons, deceased]; John Graham McGugan, Jr.-Rhoda McGugan; Loche Archie McGugan-Gladys Gibson McGugan**

### Grandchildren

**Raymond Martin Ammons-Betty Pascual Ammons; Furman Mac Ammons; George Thomas Ammons-Jean McRae Ammons; John Graham Ammons-Linda Phillips Ammons; Betty Sue Currie-Roland E. Currie; Clyde Gibson McGugan-Nina Margaret McGugan; James Harry McGugan-Sherry Berrier McGugan; Jean McGugan Yosich-George Yosich.**

### Great grandchildren

**Raymond Martin Ammons, Jr., Ronald Bennett Ammons, Mary Letha Ammons, George Thomas Ammons, Jr., Laura Jeannie Ammons, John Graham Ammons, II, Martha Ann Ammons, William Archie McGugan, James Brian McGugan, Larry Eugene Currie, Richard Keith Currie, Marcia Ann Currie, Jo Anne Yosich, Donna Jean Yosich, Tina Marie Yosich, and Michael Yosich.**

[These are members of the McGugan clan presently connected with the First Baptist Church of Red Springs.]



At 10:00 A.M. on August 10, 1889, a regular conference was held that turned out to be a very significant one. It was at that meeting that John R. Moore was licensed by the church for the ministry. He was the son of Pastor R. A. Moore. Thus Mr. Moore became the church's first son in the ministry. He had been received into the church by letter on April 14, 1889. At that meeting it was also agreed to "organize a Baptist Sabbath School on Sunday (the) 18th (of August, we presume)." The matter of the communion set that had been mentioned at an earlier conference was brought up and it was agreed that the cost for such a set would not



exceed \$15.00.

No communion set could be purchased for \$15.00, apparently, for the record of the October 19, 1889, conference indicates that no purchase had been made and that the matter "was indefinitely postponed and committee discharged." The church did purchase a communion set later but we do not know when it was bought or the amount paid. David Ratley found the old set in 1966 while searching through some of his Dad's old trunks. Mr. Ratley had apparently put the set away for safe keeping when the church decided to use the individual communion glasses we now use. Due to this safe keeping, the set is in an amazingly good state of repair.

At the October 19 meeting the committee on the church constitution submitted for the church's consideration the constitution of the "Greensboro Baptist Church." It was adopted with some "slight changes as to numbers on Committees, etc."

The first sexton for the church was "engaged" at the November, 1889, conference. He was Comie(?) Smith and his salary was to be \$10 per month. The constitution provided that he was to "carry the keys, ring the bell, light up the church, have fires when needed, provide water for the pulpit and baptistry, and keep the floor and seats in good order..." Since he is referred to as "Bro Smith," we assume that he was a member of the church.

By the end of 1889 the young church was duly organized and was well on its way toward fulfilling the Association's ambition for it of planting and cultivating "our principles" in the community that was "destined to be a center of influence."

## The Era Of Settling Down

The meeting on the "Second Sabbath in January 1890" found the church unanimously calling Rev. J. T. Wise of Marlboro County, S. C. as "Pastor for "ninty dollars." Since Rev. Wise had indicated that he could serve for only nine months, it is assumed that his salary was to be \$10 per month and that he was to preach only once a month.

The leaving of Mr. and Mrs. R. W. Brooks to go to "The Greensboro Baptist Church" in February of 1890 left the church without a deacon. So at the June 3 meeting of that year, R. F. Devane, J. G. McGugan and J. W. Webster were elected (apparently from the floor) to serve as deacons. Rev. R. A. Moore was requested to assist Rev. Wise in the ordination. The date was set for August 3 and since no other mention is made of the service, we must assume that it took place as planned and that the brethren were duly ordained by the church.

Upon the leaving of Rev. Wise, Rev. D. C. Rodgers was called to be the church's pastor at the October 19, 1890 conference. He was "to preach twice a month at a salary of \$7.50 per trip."

The Association met that year at Lumber Bridge. The delegates were given \$10 to take in fulfillment of the church's pledge to the Association. \$1.50 was sent for the minute fund and \$5.00 for "colportage work within the bounds of the Robeson Association."

The first recorded meeting held in 1891 was held on May 31. At that time Rev. A. W. Price of Laurinburg, N. C. was called to become pastor at a salary of \$15.00 per month and he was to preach twice a month.

It is interesting to note that occasionally a member would be found guilty of the "sin" of dancing or some other such activity. Some very prominent members, so the record shows, found it necessary to seek the forgiveness of the church for their conduct. When such forgiveness was rendered, fellowship in the church would be restored.

Rev. W. B. Harrell of Dunn, N. C. was called at the April 13, 1892 conference at a salary of \$25.00 per month and he was to preach the first and third Sundays, mornings and evenings.

Rev. J. P. Spence of Elizabeth City, N. C. was called at the August 13, 1892 conference "at a salary of \$275 per annum." He was to preach the first and third Sundays. In October of that same year the church voted to give Rev. Spence a month's rest "owing to ill health." We do not know the nature of his illness nor how long he served after the rest, if at all. The record shows, however, that the church was without a pastor by the February 4, 1893 meeting.

The July 15, 1893 conference saw the church calling its first son in the ministry to serve as interim pastor for two months at a salary of \$20 per month. Rev. Moore was a college student at that time and was home for the Summer.

The death of R. T. Covington which occurred some time just prior to the August 12, 1893 conference, was noted with sincere respect by the church and rightly so for this great soul had given of his best to the Master and in the service of his church for well over a decade. In a very real sense of the word, Brother Covington can be called the "Father" of the church since it was largely due to his untiring efforts that it was begun in the first place. He is buried in the old McNeill Cemetery.

At the August 12 conference, Rev. M. L. Kesler was called at a salary of \$200 per year. It is interesting to note that between the many pastorates of the church in its settling down era that Rev. R. A. Moore, who was serving as Associational Missionary and living in Red Springs, was always willing to serve as moderator for the conference and to render any service to the church that he could. The record shows where on numerous occasions he was called upon for this assignment or that.

The first mention of any contribution to State Missions is made in the October 29, 1893 minutes. The first mention of sending a delegate to the State Convention is made in the November 25, 1893 minutes and Rev. R. A. Moore was elected to go.

Mention is made in the November 18, 1893 minutes of a baptism service that was to be held at Eden's Mill (now known as Watson's Pond) on Sunday at 10:00 A.M. Apparently this was the place most often used for this sacred ordinance in those days.

"The envelope system for the collection of missions" was adopted at the December 24, 1893 conference. This indicates that the church has always been rather progressive in its plans and methods. There are many churches who do not use the envelope system even today.

The record indicates that Ida Townsend (now Mrs. J. H. Turner)

presented herself for baptism at the service on March 25, 1894. Thus, at the time of this writing, Mrs. Turner is the oldest living member from standpoint of length of membership. \*

An interesting notation is made in the May 27, 1894 minutes. The church was called to conference at Edens Pond (also referred to as Edens Mill). Pastor Kesler stated that "the Baptist church could open its doors anywhere on the earth." A Miss Radford presented herself for membership and after "being thoroughly examined by the Pastor was immediately immersed." The meeting continued at the church where the Pastor brought an "excellent sermon." At that same meeting disciplinary action was taken against two members for unChristian conduct and fellowship was withdrawn after it had been indicated that they had not responded to attempts to love them back into the fold. Pastor Kesler made a "feeling talk" and urged the members to "continue to pray for those just excluded."

The need for a baptistry was expressed by Pastor Kesler at the November, 1895 conference and a committee was appointed to "draw plans and to raise contributions for same."



**Dr. M. L. Kesler served as pastor of the First Baptist Church during the 1894-1895 period.**

At the April 4, 1896, meeting Rev. Kesler resigned. His resignation and consequent going to High Point, North Carolina brought to a close the longest pastorate in the church thus far and certainly one of the strongest. It was through his efforts and leadership that the church had begun to settle down and take on the really first signs of permanence and stability.

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\*Mrs. J. H. Turner died on October 27, 1966.

On June 21, 1896, Rev. J. D. Moore (no kin to Rev. R. A. Moore) was called at a salary of \$300 per year and "it was decided to raise the pastor's salary monthly if possible." He was received by letter from the Broadway Baptist Church of Louisville, Kentucky and so we assume he was a graduate of Southern Seminary there.

**R. A. Moore - pastor during 1889...under his leadership the church was organized, his son, John R. Moore became the churches first licensed minister; the Sunday School was begun and a constitution adopted.**



The church authorized Rev. R. A. Moore at its August, 1896, conference to examine and baptize candidates on his mission field in the name of this church. Apparently they were added to the rolls of this church but they were expected to attend the missions nearest them. Here again we have an example of Brother Moore's zeal and concern for evangelizing the lost and bringing them into the fellowship of the church.

The first dismissal for "heresy and irregularities" was for a male member at the meeting on April 3, 1897. It seems that Pastor Moore and "Brother Smith from Fair Bluff" were the chief accusers. No trial is mentioned nor any defense by the "heretic." The specific grounds for the accusation are not mentioned either. Since the church had seemingly maintained a rather progressive spirit, it would be interesting to know just what the charges were.

Finances and meeting expenses seem to have been a constant problem with the church. The records show that many of the pastors left with the church owing them back salaries. At the same time, however, the records also indicate that diligent efforts were always made toward paying these back salaries and all other financial obligations. Frequent mention is made of committees being appointed to solicit the membership for a pastor's salary or for this project or that. One wonders if this unsteady and often embarrassing financial situation reflects the lack of stewardship emphasis in those early days or the old Scotch influence of the surround-



ing community.

Though the male members usually occupied the spotlight so far as activities and running the business of the church was concerned, there is enough evidence in the records to indicate that the women were doing their part in those days, too. They were assigned such tasks as looking after the painting of the church, raising money to purchase an organ and so on. From all indications, their behaviour must have been much better



**J. D. Moore came to Red Springs from Kentucky to assume duties here as pastor in June, 1896 and remained with the church until March, 1900. He was no kin to R. A. Moore.**

than that of the males for with the exception of the two mentioned in the very early beginnings, no females were "excluded" from the rolls for misbehaviour. We could pray that they were too busy serving the Lord and rearing families to find time for such conduct. Their offspring who are serving so faithfully today bespeak of the good job they did.

The only organization of the church that is specifically mentioned thus far is the Sunday School. Whether there were others is not mentioned. We note with keen interest that R. F. Devane served as Superintendent of the Sunday School for a number of years.

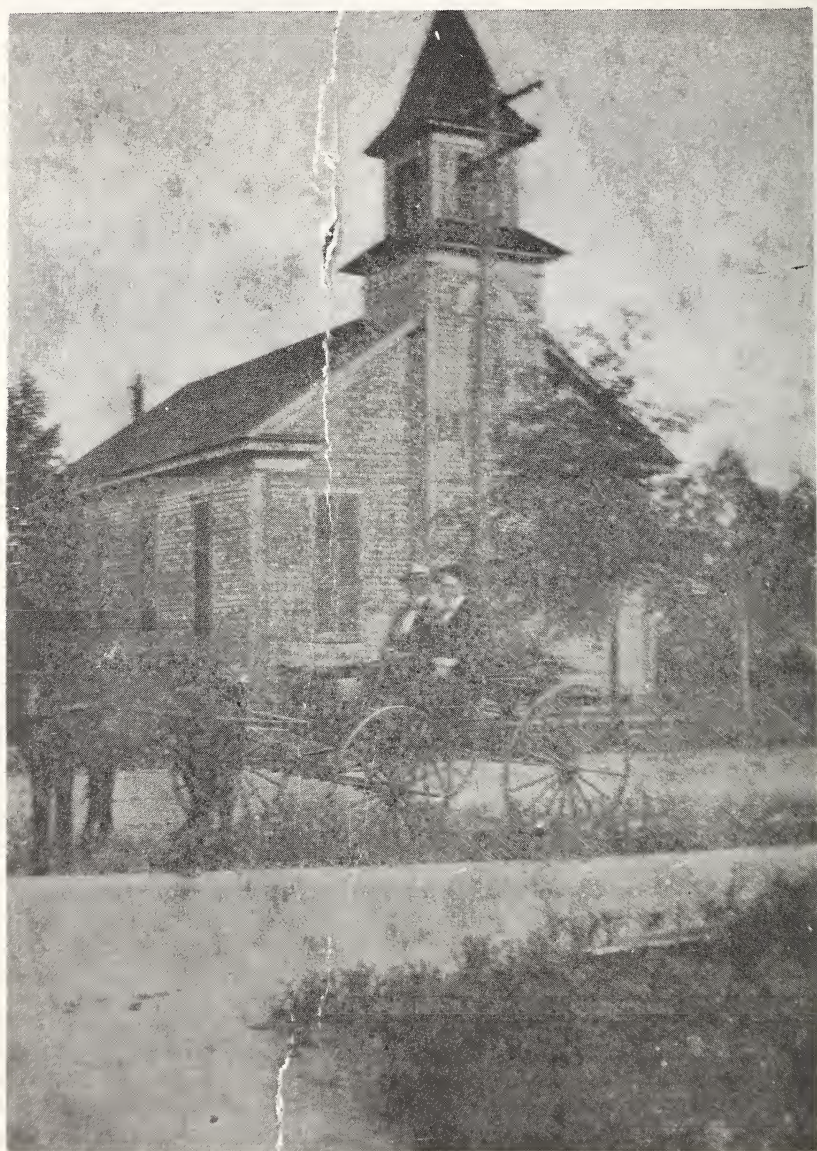
The closing years of the 1800's found the church pretty well settled down and busy with attending associational meetings, putting down a pump for the baptismal pool (at a cost of \$3.85), buying a new stove to heat the building, raising money to purchase an organ, dismissing members quite often for unbecoming conduct, receiving new members by professions of faith and transfer of letters and desperately trying to keep the pastors' salaries paid.

The church was fastly coming to be more like the one we know and love today. With the frequent mention of such names as Devane, Townsend, Moore, Cock, McGugan, Baggett and others that we know and appreciate so well, we are beginning to feel a closer relationship with our history.

## **Turn Of The Century**

The turn of the century found the church as busy as ever launching out into new endeavors as well as coping with some of her old problems. At the March 4, 1900, conference the Finance Committee "reported

on brethren who paid nothing to Pastor's salary for the year 1899 . . ." The Spiritual Committee was requested to visit these delinquent members and to instruct them to appear before the church in conference on the first Sunday in April "to answer to the church the charge of covetous-



**The First...First Baptist Church Building...**  
**Served as a Community Church**



ness." This is the first mention of this particular charge, but it is indeed an interesting one to say the least.

It was at this same meeting in March of 1900 that faithful and beloved Rev. R. A. Moore was asked to take the chair and read the resignation of Pastor J. D. Moore. The church accepted his resignation but asked him to continue to supply until "he or the church should have (a) permanent call." From this we assume that he resigned without any place to go.

An attempt was made about that time to invite the Lumber Bridge Church to go into a field with Red Springs so they could share a pastor. The committee reported, however, that the Lumber Bridge Church wanted to pay off its debts first and that they wanted to have a pastor "to live among them." So at the March 18 conference, Rev. J. D. Moore was again called to serve the church as Pastor—this time for four Sundays a month at a salary of \$500 per year.

It was decided at the July 1, 1900 conference that since the church was having services four times a month, the Sexton's salary should be raised from \$1.00 to \$2.00 per month. It was also reported that the church was \$50 behind on Pastor Moore's salary. Now, whether this particular fact had anything to do with it or not, it was decided to give Rev. Moore the month of August for a vacation.

The January 16, 1902 minutes mention that Rev. Ayres was called "to preach two Sundays in each month at \$300 a year." This means that sometime between November, 1901 and January, 1902 Pastor Moore had resigned. It is apparent that Brother Ayres did not feel led to accept the church's call for the record of the May, 1902 conference says that Rev. W. B. Morton was called at a salary of \$400 a year.

There is record for only one conference in the year 1903 and that was for the one held on March 7. Apparently Pastor Morton had resigned during this time since the January 3, 1904 minutes state that Rev. R. D. Cross had been called, "Mrs. L. M. Cook and Mrs. R. W. Livermore were appointed to arrange for the home of the Pastor at his regular appointments." That is, they were in charge of securing the Pastor meals and lodging on his visits.

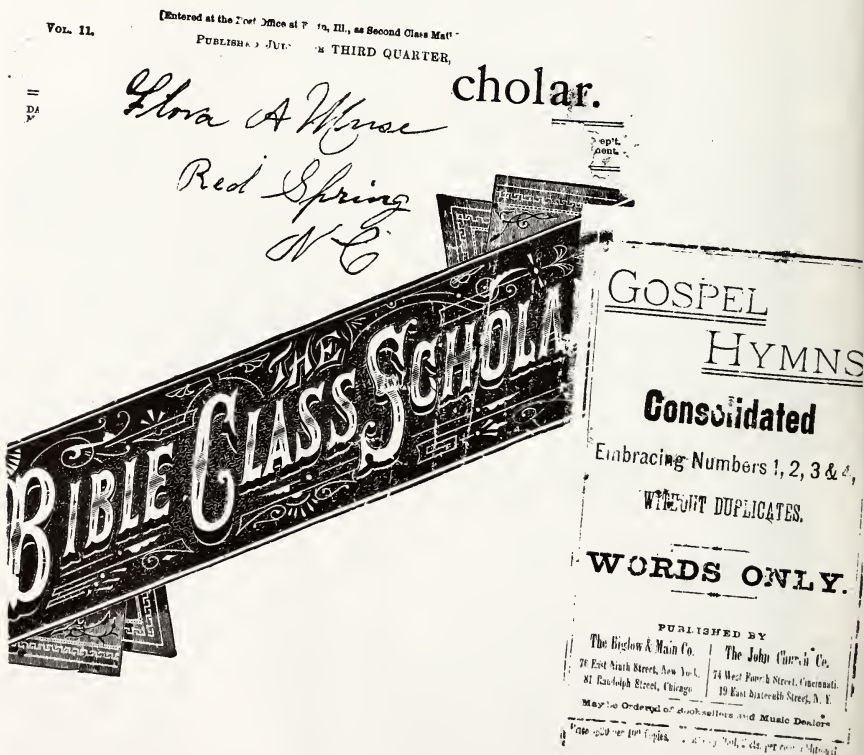
After an explanation of the "Duplex" envelope system by Pastor Cross at the January 10, 1904 conference, the church voted to start using it. It is interesting to note in the February 14 minutes that two treasurers were elected—Mrs. L. M. Cook for the Pastor's salary and her daughter, Miss Myrtle Cook for Missions. The Clerk was also to act as treasurer of "collections for incidental expenses." Could it be, do you suppose, that the men of the church figured that they had done such a poor job in keeping the pastor's salary paid that they decided to see what the women could do? That old problem of finances keeps appearing in the records.

It is noted in the October 23, 1904 minutes that a discussion was held regarding the building of a church at Hamlet and it was moved that a special day be set aside for this purpose and a special collection be taken. This, along with other evidences here and there, indicate that the church, in spite of its own burdens, was interested in helping other churches and doing its part toward the spread of Christ's Gospel through-

out the world.

Sometime between December 10, 1904 and March 13, 1905 Pastor R. D. Cross resigned and a call was extended to Rev. J. D. Moore once again. He was to divide his time between Maxton and Red Springs. He was given the privilege of living at either place he chose, but it was preferred that he live in Red Springs. The salary was to be \$400 a year. From this we gather that Brother Moore had left a deep imprint in the hearts of these people since they wanted him to be their pastor again. From all indications, however, Rev. Moore did not accept the call for the next recorded conference is that of January 28, 1906 and the record shows that Rev. J. E. McDavid had been called at that time.

Pastor McDavid resigned at the December 19, 1906 conference and a committee was appointed to secure another pastor. At that same conference, "Brother D. J. Humphrey, Mrs. L. M. Cook and Miss Julia Webster were appointed a committee to raise(?) funds for current expence(?) of the church. The Deacons were asked by chair to act as a committee to





secure a past. (pastor) for the coming year. There being no further business conference adjourned." This is the last of the minutes recorded in the church's first record book—from December 1881 to December 19, 1906.

In the very back of the first record book is a digest of the membership count and the budgets for the years 1904, 1905 and 1906.

In 1904 18 were recieved by baptism and 5 by letter. One was lost by letter and 2 by death, leaving a membership of 34 males and 57 females.

In 1905 1 was received by letter and 2 were lost by letter. There were 32 males and 58 females in the membership. The Sunday School for that year reported 7 officers and teachers, 55 "Scollars" and an average attendance of 35. The Clerk, seeking to explain the absence of baptisms for the year on his report, made mention that the church had no pastor at that time.

The report for 1906 shows that 11 were received by baptism and 19 by letter. Five were lost by letter and 1 was "excluded." The total membership that year was 107—37 males and 70 females.

A study of the comparison of the expenditures of the church for those three years is most interesting:

	1904	1905	1906
Pastor's Salary -----	\$400.00	\$142.00	\$333.33 141.75 37.75
Repairs -----	63.00		
Incidentals -----	22.42	51.55	
Sunday School -----	38.64	26.00	26.89
Help to Poor -----	20.00	25.00	25.00
State Missions by Church -----	24.97	15.75	31.81
Home Missions by Church -----	14.82	13.50	21.40
Home Missions by Woman's M.S.S. -----	41.77	20.00	
Foreign Missions by Church -----	15.71	16.50	18.63
Foreign Missions by Woman's M.S.S. -----	2.65		.70
Home Missions (by) Sun B (Sunbeams) ----	.81		
Orphanage by Churcn -----			5.00
Orphanage by Sun School -----	16.00	33.75	55.54
Coledges(?) and Schools (by) Church ----	10.00	55.00	25.00
Ministerial Education (by) Church -----	10.00	3.75	5.00
Old Ministers Rel (Relief) -----	5.00	2.60	3.60
Other Objects -----	45.00		26.89
Minute Fund (Association) -----	1.25	.75	
Sunday School Miss (for Missions) -----		3.60	
Foreign Missions through S.B. (Sunbeams)			1.50
Foreign Missions through S.S. -----			5.55
Home Missions through S.S. -----			6.00

## The Church And Community Grow Together

The second record book begins with the conference held on July 1, 1907. Before we proceed with the history of the church, however, let us pause briefly to look at an interesting description of Red Springs at that time. It comes from the 1907 catalogue of the North Carolina Military Academy and it has this to say:

The many people who annually visit Red Springs in search of pleasure or health, carry away with them the impression of a town most attractively situated in the long-leaf district of the Carolinas.

The town itself, with a population of about fifteen hundred inhabitants, is on the Atlantic & Yadkin division of the Atlantic Coast Line Railroad running from Fayetteville, N. C., to Columbia, S. C. . . In the northern part of town, on the highest elevation within her limits, stand the numerous buildings of the North Carolina Military Academy . . .

Red Springs is a residential town: there are no factories or cotton mills, and the charter of the town **absolutely** prohibits saloons . . .

On the campus there is one of the famous mineral springs for which the whole region is famous.

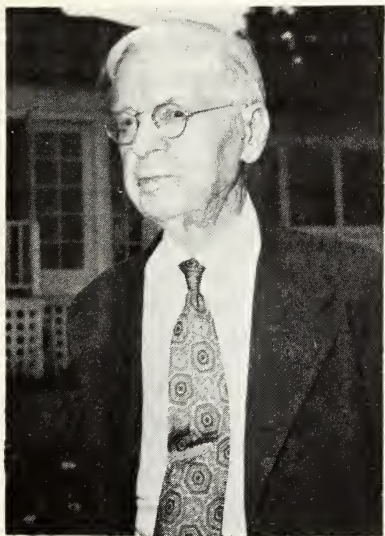
Red Springs takes its name from the discoloration of the ground and vegetation around its wonderful and life-giving mineral springs, and iron in the water imparting a red tinge to all it comes in contact with . . .

Red Springs is a noted health resort, having practically the same climate as that of Southern Pines and Pinehurst. Bronchial and pulmonary diseases are unknown in this favored locality. Malaria, fevers and epidemic diseases are rare, and seldom fatal. Regarding the spiritual situation at the Academy during these days, the catalogue has this to say:

On Sunday morning all cadets are required to attend services at one of the churches in town, and for the sake of good order, all must go in a body under the care of a Faculty officer. The Baptist, Episcopal, Methodist and Presbyterian organizations have flourishing congregations, and the cadets visit them all.

In the very back of the catalogue there is a list of "References and Patrons" for the school which includes the names of Baptist Church members: Rev. I. E. McDavid and R. W. Livermore "Capitalist and Merchant."

July of 1907 found Rev. S. L. Morgan coming to be pastor of the church and he was to preach "two Sundays in each month and at Maxton, N. C. the other two." In September of that year a revival was held with Rev. J. T. Jenkins of Wilson, N. C., as guest evangelist. Fourteen people, reports Clerk C. V. Holland came by baptism. The October 9 conference minutes report Pastor Morgan as making some "very timely remarks about keeping church records more complete." Surely, as any



**S. L. Morgan - pastor 1907-1909. His missionary zeal resulted in a love and concern for mission work that is still held by this church. He celebrated his 100th birthday in 1971. He died in the early 1970's.**

person who has attempted to follow the records thus far would breathe a hearty "Amen!" to this suggestion by Brother Morgan.

Under the leadership of Rev. Morgan, a Sunday School was started at Antioch sponsored by the church and because he so "pressed the claims of missions . . . the church responded liberally . . . giving over \$100 to Foreign Missions, while the W.M.S. assumed half the support of another native preacher in China (\$50), the Maxton Society paying the other \$50."

Pastor Morgan's evangelistic fervor is noted by the fact that, not only did he lead the church into a revival soon after coming as its pastor, but he himself conducted five revivals in other churches during 1908.

The possibility of "putting electric lights" in the church was brought up at the December 27, 1908 conference. A committee was appointed to investigate the cost of such a project.

Dr. C. S. Blackwell of Norfolk, Virginia, conducted a revival November 26-December 7 of that same year and he "preached great sermons, delighting the community . . . Contributions to Dr. Blackwell (were) \$77.00."

At the conference on May 9, 1909, Pastor Morgan resigned to go to Burlington because he felt that "that field seems to offer a larger field of service." He stayed on, however, until June 4 so he could have the pleasure of baptizing "four candidates from the mission started by Miss Mary Livermore in the country."

Thus came to the close the able ministry of Brother Morgan in this vineyard of the Lord. He had led the church well and had given it some of its best leadership thus far in the areas of church records, financial systems, missions and evangelism. At this writing, Mr. Morgan\* is enjoying reasonably good health for a man in his late 90's and is a resident of our

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\*S. L. Morgan died in 1972.

Baptist Home at Hamilton, N. C.

It is interesting to note that the church apparently has always maintained a liberal attitude toward what is known as "alien baptism" for the May 23, 1909 record shows that Miss Cora Sanderson was received by "experience (statement), having been immersed by a pastor of the Free Will Baptist Church." We know that this was not the usual practice in those days in many of the other Baptist churches. They felt that to be properly baptized that the candidates had to be immersed by a Southern (or Missionary) Baptist minister.

Rev. A. A. McClelland of Ronciveite(?), W. Va., accepted the church's call and began his ministry on July 25, 1909, "preaching two Sundays a month at \$500 per year." The committee on the electric lights reported at the July 2 meeting that "the lights would soon be placed in church."

From all indications, the Sunday School had been using literature other than that provided by the Southern Baptist Convention up until this time, but at the December 26 conference it was moved that from now on only literature from our own Denomination would be used. We have a copy of the 1889 **Bible Class Scholar**, a quarterly published by the David C. Cook Publishing Company with the name of "Flora A. Muse" written on it. So we gather from that this publishing house out of Chicago supplied the Sunday School materials up until December, 1909.

The old problem of finances still continued to rear its ugly head to perplex the pastor and plague the leaders. It seems that there was lacking a sense of responsibility in this area on the part of many of the members. Continual efforts were made to stimulate more interest in this area. In fact, the record mentions several times where a member's letter would not be granted to another church until he had satisfactorily settled his financial obligations with this church.

Upon the resignation of Pastor McClelland, a call was extended to Rev. T. B. Justice of Benson, N. C. At the close of the morning service on July 3, 1911, a committee was appointed "with the view of building a new church." Brothers W. R. Webster, W. T. Ussery and R. F. Devane were asked by the new Pastor to recommend a committee for the proposed building. This was a wise gesture on his part since he had just come into the community and had not had the opportunity to know his new congregation.

A revival led by Rev. George T. Watkins of Goldsboro, N. C., began July 31 of that year and continued for eight days. It was marked by "preaching with fervor the Gospel of Jesus." Twenty-one persons came for baptism, as a result of the effort and three by letter.

The committee that had been asked by the Pastor to recommend a building committee recommended at the August 4 conference "that a building committee be not now appointed but that the Pastor appoint a committee on finance whose duty it shall be to secure pledges for the church fund for building . . ."

Trusteeship for the church's property up until now had been held by Dr. J. L. McMillan, who though not a Baptist, had been asked by the church earlier to serve in this capacity along with others. At the October 1, 1911 conference the church requested Dr. McMillan to appoint "Esqs.



R. F. Devane, J. G. McGugan and W. C. Baggett" as his "associates in office as trustees . . ." So the church now had its own members as trustees for the first time.

## The Struggle To Build And The Fellowship Marred

At that same conference on October 1, 1911 "Pastor T. B. Justice, S. R. Townsend, W. T. Ussery, R. F. Devane and L. M. Cook, Esq. were appointed a building committee to take charge of the building of the new church house." The conference also voted unanimously to build the new church "on the South end of the lot fronting McQueen(?) Street." The church building at that time sat on the North end of the lot near where Bracey's Hardware is now located. McQueen Street was changed to Main Street a little later.



L. M. Cook was born March 25, 1866 and died January 22, 1930. He along with his wife served faithfully in the church in varied capacities, including treasurer. Mr Cook served as secretary-treasurer of the building committee, 1914-1919. Mrs. Cook was born on March 28, 1866 and died on February 9, 1935. Two daughters are presently in the church, Mrs. John McManus and Mrs. Mary Vinzant. Others who have been a vital part of the church in the past or at present are Mrs. McManus children, Margaret, John, Jr. and Linda Ann.

The Associational letter for the year 1911 reported 21 members received by baptism and 19 by letter. The membership included 60 males and 103 females, a total of 163. The Sunday School reported 9 officers and teachers and 75 scholars with an average attendance of 60. The W. M. S. reported 19 members and the Sunbeams 19. Total expenditures of the church for all purposes that year were \$771.82.

Apparently things did not progress as well on the new building efforts as had been hoped. The January 20, 1912 minutes state that there were "not sufficient funds to buy bricks . . ." It was "ordered by the church that any member having paid any amount on this fund shall have the right to draw it from said fund and use it until next fall provided such member give his note for the amount." This had been requested, apparently, but no mention is made of any of the funds being

taken under the prescribed procedure by any of the members.

The March 3, 1913 conference saw the resignation of Pastor Justice. A copy of his very warmly worded resignation is included in the minutes. "I do this," said the good Pastor, "with regret that I do not leave you with a good and sufficient house for church and Sunday School purposes . . ." He expressed his hope that the plans for the new building would proceed and not be abandoned. He also indicated that he had prayed that the "hill country will restore to me my physical health which has been somewhat impaired by service in climates to which I have not been accustomed . . ." As with so many of the others, Pastor Justice left with the church owing him back salary.

At the July 27 conference of that year, the church extended a call to Rev. A. C. Sherwood "at a salary of \$1,200 per year for his entire time . . ."

Alas, on February 18, 1914 the Building Committee submitted plans for the new church. The Architect, J. M. McMichael of Charlotte, had met with the Committee on January 1, indicates some later minutes, and the Committee had approved his plans and wanted to recommend **for** the church. Now the church was ready to vote. Twenty-six voted **for** the plans and two voted against them. As would be expected in any group of Baptists, "quite a number . . . did not vote either way." By that time, S. R. Townsend, at his own request, had been replaced on the Building Committee by D. L. Dew.

The minutes for March 25, 1914 note that Brother G. D. Ratley "promised to attend to" the matter of getting a sexton for the church. The job was to pay \$5.00 per month.

Pastor Sherwood's health must have given away for the undated minutes between those of March 20 and May 20 note that he was given an "immediate leave of absence with his salary continued." Could it be that healthful Red Springs with all its minerals and good climate was not as healthful as the Academy's catalogue had indicated it was? It apparently seems so for preachers anyway, does it not? Evidently Pastor



**Baptist Building Going Up On Main Street Location**

Sherwood did not stay on sick leave too long for the minutes after May refer to him in one way or the other and indicate that he was on the job.

The first brick on the new church "was laid on the fourth Monday in July, 1914" says some later minutes. It was laid by "our Senior Deacon, W. R. Webster." Thus, the long awaited beginning of the new church had come.

Minutes for meetings between January 1915 and October 10, 1915 are missing. During this time, however, Pastor Sherwood had resigned and Rev. Alexander Miller had been called. We also note that at the October meeting a "Bro. Harris" was licensed by the church to preach. Who this brother is we do not know for his name is not listed on the rolls nor is he referred to any more in the minutes. It could have been that he was a member of one of the missions in the surrounding areas that had been started and supported by the church.

It was adopted at the December 26, 1915 conference that the "corner stone for the new church be inscribed 'First Baptist Church Red Springs.'" Pastor Miller stated that the stone had already been given.

In March of 1916 the church voted to ask the Home Mission Board of the Southern Baptist Convention "for a donation of \$2,500 to help finish the church." The minutes for the October 15 conference say that a "Gift Contract" was signed by the Trustees for the amount of \$1,200 and we suppose that it was with the Home Mission Board. The contract was "recorded by Register of Deeds for Robeson County on September 11, 1916 in Book No. 38, Page No. 223 . . ."

From the October 29 minutes for that same year, it appears that the church received an annual amount of \$300 from the State Baptist Convention to help with the Pastor's salary. How long this had been going on we do not know nor do we know how long it continued.

The first recorded minutes we have for 1917 are for the June 3 conference. What the church was doing and the actions it took up until that time we do not know.

When in the course of human events, even in the work of the Lord, personalities clash and misunderstanding occurs, trouble is inevitable. This is always heightened when certain individuals take it upon themselves to judge the affairs of others and to interpret actions or the lack of them. This must have been something of the situation that arose in the church in the year 1917. Charges for "non support and non attendance" were brought and citations were issued, according to the minutes. Having read of the faithful and loyal work of many who were so charged and so cited and comparing it with that of the ones doing the charging and the citing, one wonders if the **right** ones were charged! Any flare ups in any church's family always hurts the fellowship of that church and renders its witness less effective. It is the historian's task to report, however, and leave the interpreting and judging to others. One or two observations must be shared, however, of this troublesome era. For one thing, there is the noted absence of revivals during those days and also there was a decline in the membership and evangelistic emphasis that had been so prevalent only a few years before. Is this significant, do you suppose?

It is heartwarming to read in the September 9, 1917 minutes that



"those present agreed to stand for the church covenant and bury the past and work together in the church . . ."

It may or may not be significant that in September of 1917 "Mr. Miller offered his resignation as preacher which was accepted." This is all Clerk W. P. Kay had to say regarding Pastor Miller's resignation. It leaves us wondering: was Mr. Miller forced to resign? Did he leave under pressure? Did he leave with a broken heart or with a sense of having finished his work here? These are questions only the Final Historian will be able to tell us. After all, it is for **Him** to decide who is right and who is wrong.

Somehow "the situation in Red Springs" was brought to the attention of the Executive Committee of the Baptist State Convention which was responsible for giving the church \$300 a year to help support the Pastor. A letter was received by the Clerk from R. T. Allen, Clerk of the Robeson Association, saying that he had been requested by the State Convention Executive Committee to have a meeting to investigate the advisability of continuing the support. Such a meeting was set up for Friday, July 6 at 10:00 A.M. in the "parlors" of the First Baptist Church of Lumberton. The church, however, did not chose to attend the "investigation" but sent a well worded resolution instead. It is dated June 29, 1917 and contains three "wherefores" and five resolutions. It expressed thanks for previous help from the State Convention, it assured those concerned that the church was well able to "control" its affairs and said that the church would no longer request the aid that she had been receiving. The resolution is very courteous in every detail and yet firm in its approach. "We crave their earnest and unceasing prayers," says the resolution, "that we may be strong and very courageous in meeting the problems we have yet to solve . . ."

The minutes from July 29, 1917 to January 27, 1918 are missing. The latter ones mention that Rev. E. I. Olive had been called to be pastor of the church to "begin in May or June when he is out of seminary at the salary of Twelve Hundred dollars a year." Apparently Rev. Olive did not accept the call for his name does not appear on the rolls and, too, the June 2, 1918 minutes note that Rev. W. T. Hurst moderated the conference as do the June 9 minutes. Mr. Hurst, we learn from later minutes, was a supply pastor who served the church for six weeks that Summer.

Rev. C. V. Brooks was called in June of 1918 and he was on the field at work by August 14 and moderated the conference held on that date. His salary was raised to \$1,500 a year.

Things apparently ran rather smoothly for awhile. The organizations got back to attending to their responsibilities and even the idea of starting a Sunday School at the "Cotton Mill" was discussed. A Committee was appointed at the February 5, 1919 conference to look into the matter.

It is interesting to see such names as Eulah McGugan (now Mrs. F. M. Ammons) and Linda Cook (now Mrs. John McManus) along with others beginning to appear from time to time now in the records as filling this position in the church or that.

Even before the new church could be dedicated, it had already started leaking as had the baptistry. The March 9, 1918 minutes note that a



C. V. Brooks - pastor from 1918 - 1920.



committee was appointed to look after these matters.

The dedication for the new church (now nearly already five years old) must have been a wonderful occasion indeed according to Clerk J. A. Coley's report. The glorious event in the life of the church took place on Sunday, July 13, 1919. Note some of the proceedings of the occasion:

"Prayer," says the record, "was led by Bro. W. R. Webster, the Senior deacon who laid the first brick for the new church. The roll was called and members varying in ages from 10 to 82 answered."

L. M. Cook, who served as Secretary-Treasurer of the Building Committee, gave a very warm and glowing report of the building efforts from start to finish. "Money was contributed," says Mr. Cook's report, "as the bills accumulated and the work was carried on without incurring any large debt. The members of the church contributed liberally and heroically." The report also noted that gifts came from members of other denominations, some from individuals "who were not members of any church" and even some from "colored people." Mr. Cook concluded his report by saying:

We herein record our appreciation and gratitude for all the contributions made in the construction of this Church Edifice. This building stands for itself as the final report of all the building committee and with gratitude to God for its completion it is gratefully presented.

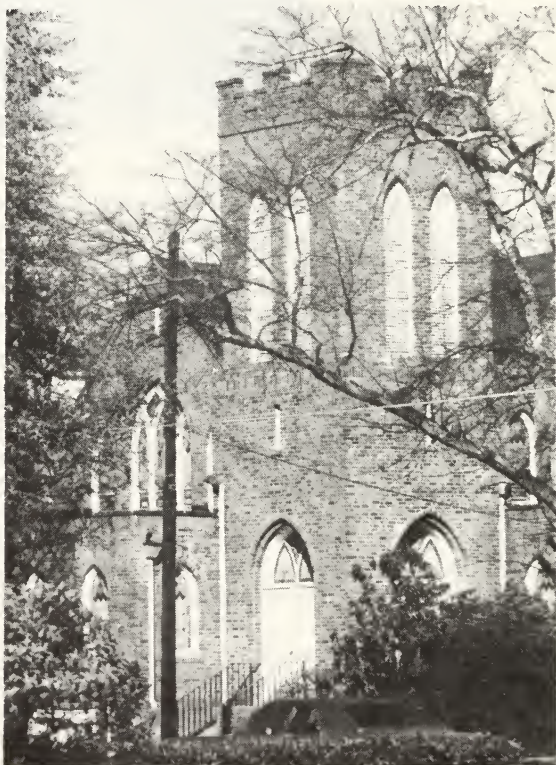
Pastor Brooks brought an address on "Regenerated Voluntary Faith Membership" (if I can read the Clerk's writing correctly) and offered the dedicatory prayer. Rev. A. C. Sherwood, a former Pastor, brought a message using for his text Philippians 3:13-14. A program of violin music

and an anthem were rendered most "impressively" and the congregation appropriately sang "I Love Thy Kingdom Lord" and "How Firm A Foundation."

"The service was concluded," records Clerk Coley, "with an earnest appeal for thorough service, reconsecration of life to the great Head of the church."

Thus came to the close one of the truly great days in the history of the church. The church of Jesus Christ had reached another milestone in its courageous and glorious struggle even though the very gates of hell itself had prevailed against it on numerous occasions.

L. M. Cook and J. A. Coley were ordained as deacons on Wednesday evening, July 30 of that same year. It is interesting to note that Rev. H. H. McMillan, a missionary to China "on a visit to his people at Wagram," brought the ordination message. The meeting had been arranged on Wednesday instead of Sunday for his convenience. "His presence and sweet spirit and happy message was both a pleasure and honor to the church."



This Church House was constructed in 1919 and dedication was held on July 13th of that year. Final services were held on April 1, 1973 in this building and at the evening hour of that day the "Lord's Supper" was observed as the church family made preparations to move to a new church house.

## Internal Strife Erupts Again

At the October 31, 1919 conference a committee was appointed to "purchase pastor's home." Up until that time, the pastor had provided his own home or the church had rented one for him. According to these minutes, the church now felt the necessity of having its own parsonage.

The year 1920 saw the church electing its officers as usual, revising its constitution and by-laws, attending to the needs of the building and grounds, repairing the roof (again!) and excluding some of its members. These were those who had participated in an "illegal" conference called by some previously excluded members. One such member had been charged as being a "tattler and busy body in that he tried to stir up strife among loyal members by circulating false reports." Apparently a few members had innocently attended the "illegal March Conference" but it was obvious that they had been "misguided" and when approached on the matter, they "manifested a Christian spirit" and were not excluded as were others who were not so innocent.

The reason for the revising of the constitution that was adopted by the church in conference on May 26, 1920 is stated in the Preamble:

WHEREAS, Our Church, the First Baptist Church of Red Springs, N. C. was dispossessed of its constitution and By-laws in 1919 by a disaffected and unruly element of people we have been excluded from our fellowship,

Therefore, we, the First Baptist Church of Red Springs, in conference assembled, do hereby annul and make void the former constitution and by-laws and adopt the following constitution . . .

The new constitution was brief and to the point as well as being in complete sympathy with New Testament practices and teaching and Southern Baptist doctrines and programs.

The last conference recorded in the second old record book was for the one held on July 11, 1920 and it was called for the purpose of dismissing some members by letter.

In the back of the second old record book are some financial statements made by the Financial Secretary. They are neat and well prepared. The annual report for the year ending September 30, 1920 noted that a total of \$2,476.20 had been received for all purposes. Total disbursements that year for all purposes were \$2,207.21. One interesting item on the budget was the "75 Million Campaign." If my memory serves me right, this was a campaign throughout the Southern Baptist Convention to replace funds that had been absconded by one of the Convention leaders at that time. The churches responded readily to the situation to rescue our Baptist witness and work that was on the brink of being lost forever. This is one of those "skeletons in the closet" in the life of our Convention that we do not like to talk about, but I mention it here to indicate that our church was not alone in its difficulties at the time. The Convention had its troubles, too!

At this point, and before proceeding with the third old record book, let us glean from the records of the Building Committee's work on the



new church some interesting facts that throw light upon the difficult task of the building program. We are indebted to Mr. L. M. Cook, who was the Secretary-Treasurer of the effort, for the record. According to Mr. Cook's minutes, the first meeting of the Committee to build the new church was held on November 27, 1913. They elected Rev. A. C. Sherwood chairman, L. M. Cook, Secretary-Treasurer and proceeded immediately to organize themselves for the task. The others on the committee were R. F. Devane, J. G. McGugan and D. L. Dew.

Apparently there was some thought of moving the location of the church and building upon a new site. A subcommittee was appointed to "investigate the different locations which might be available." At the following meeting, however, it was decided "to build on the lot now owned by the Baptist Denomination probably on the South side of the old church."

The architectural firm of J. M. McMichael was retained to assist the church in this great undertaking. Mr. McMichael submitted plans to the committee on January 1, 1914 for a church which "could be built for \$12,000. After some discussion a majority of the committee decided that it was about what they wanted." They also agreed to pay the architect his fee of \$300 "when he sent complete drawings and specifications."

Some interesting facts gathered from Secretary Cook's minutes regarding the new building include:

J. L. Cooper was superintendent of construction at \$5.00 per day

Bricks were purchased from Bennettsville Brick Co. at \$7.80 per M

Lime, nails, tin, etc. for the new building cost \$327.82

Stain glass windows were purchased from G. H. Payne Co.

The pews were purchased from the American Seating Co. for \$1,100

An estimate on an Esty Organ was given at \$1,925 but it was not installed until later.

The outside doors came from Phoenix Planing Mill of Atlanta

Pulpit furniture for the new church cost \$116

Apparently toward the end of 1914 work on the new church had to stop due to lack of funds. W. P. Kay took over the construction supervision in May of 1916. How long the work was delayed is not noted in the minutes. By September 11, 1916, however, the building was well on its way toward completion for, it was decided that "the ladies be allowed to tint the walls of the church as they see fit."

The last recorded meeting of the committee is for January 1, 1917. Thus, the record bears out that the committee had had its ups and downs but managed somehow to stick to the assignment until the dream of a new church had blossomed into a glorious reality.

The third old record book begins with the minutes for a conference held on October 5, 1920. Among other things, mention is made of the church's request for support from the "Mission Board through the Executive Committee." A resolution to the Executive Committee of the Robeson



Baptist Association dated October 27 explains that the Association "came to our assistance financially and in an advisory capacity. . ." It also expresses appreciation for assistance and reported a gain of 34 members for the year by baptism and 20 by letter.

During this time Pastor Brooks apparently had been the victim of "false accusations and the distribution of circulars containing malicious falsehoods." A resolution on his behalf was drawn up, dated September 30, 1920 and signed by the deacons. The good deacons declared in their resolution that they had found Brother Brooks "to be a gentleman of the highest type, a consecrated Christian and a true follower of the teachings of our Saviour." It goes on to say that the church had excluded the author of the malicious circulars from its membership "on account of his unChristian, dictatorial spirit, his efforts to sow discord among the members in an attempt to destroy the church." From all indications, the "excluded member" had gone so far as to bring court action against the good Pastor, but he was unsuccessful in this attempt. "We resent these vicious and cowardly attacks on our Pastor," continues the resolution, "and we wish to assure him of our deep sympathy in this hour of persecution . . . and we also wish to renew our loyalty and pledge to him . . ."

The kindly attempts of the deacons to heal the wound that had been created in Pastor Brook's heart by the unfortunate affair must have not been enough to relieve the broken fellowship. At the December 26 conference that year he tendered his resignation and the church accepted it "with the understanding that he remain until his successor had been secured or until he has to go to his future field of work. Health was again mentioned as the reason for his leaving and the minutes express deep regret at his resignation "in consideration of his health." It also expressed hope that "his next pastorate will be more healthful."

In the midst of all this unfortunate situation within the church's fellowship, beloved old Brother R. A. Moore died on January 31, 1921. He had guided the church through many storms and stresses, but the Heavenly Father had seen fit to call him Home from his labors. The church, grieved over his death, very appropriately drafted a resolution to his memory. It was read and approved unanimously at the March 13 conference. It is such an eloquent document expressing the real heart of the real church at that time that I want to include it in this record for all to read and to derive inspiration therefrom:

On Monday January 31, 1920, after a long and faithful life, Rev. R. A. Moore received his summons to come up higher to his eternal home in glory, there to receive the Master's approving smile, to hear the gracious words "Well done thou good and faithful servant; enter thou into the joy of thy Lord." Faithfulness does not stop here. There is a wider arena of service in heaven. The sweetness of heaven includes the announcement of a rich reward.

Early in life he answered the call to preach and for more than fifty years he was an ambassador of Christ.

In 1889 he organized the Red Springs Baptist Church of which he was the first pastor. He was identified with the church

up to the time of his death, cooperating and congenial with the different pastors, often preaching or conducting prayer-meeting in their absences. The Raeford Church was also organized by him and before the town of Raeford was built, the church was called in his honor, "Moore's Chapel." This is now one of our aggressive churches.

He did a great deal of Mission and Colportage work in the Robeson Association. He did an inestimable amount of good in going into the homes with religious books and tracts, and often winning souls to Christ. He had such a passion for soul winning that he frequently turned aside from his work to visit a home where he knew there was a lost soul to be saved.

He was a soldier in the Civil War and fought valiantly with Lee at Gettysburg. We(?) was worth of the cross of Honor which he handed down to his eldest son. He was twice married and left a wife and eight children living to mourn his death. At the age of eighty-three his body was laid to rest in Allaway Cemetery with Masonic honors. He was chaplain of Red Springs Lodge No. 501 A.F.&A.M. for a number of years.

The funeral services were conducted in the Baptist Church by the pastor, Rev. C. V. Brooks, assisted by Rev. R. G. Kendrick, Rev. A. C. Sherwood, Rev. I. P. Hedgepeth and Rev. C. H. Durham, D.D. The tribute of words, songs, and flowers, the presence of many Masons and friends were evidences that a worthy and good man had been called from our midst, from time to eternity.

Our church records mark the time of his going. The Angels keep the book in heaven where the entry of his appearing is made.

May every member of this congregation and of others have the happy privilege some day of finding his and their names on the Lamb's Book of life.

The resolution is signed by those who had been assigned the task of drawing it up—R. F. Devane, J. G. McGugan and Mrs. L. M. Cook.

Pastor Brooks stayed on until April 1 and just before his departure, the church passed a resolution in his behalf. It is one of the most affectionate documents this writer has ever read regarding a pastor and it seems nothing less than fitting to include it as part of the record also:

Our beloved Pastor, Rev. C. V. Brooks leaves us April 1st. He leaves a clean and honorable record. He was no mere figure head during his stay of nearly three years with us. He was always progressive in his ideals, aggressive in his plans, and wise in executing them. We are confident that Pastor Brooks was a God sent man into our midst at the critical time he came.

When he came to us our church was in a chaotic condition. It had been shot to pieces by discord and dominated by the spirit of wickedness in high places. Brother Brooks came to us and put his life in the cause and ran the risk of losing his health for

the sake of placing the church on a solid footing. This he did at the peril of his life, and never faltering he rang true, not only as a Christian minister with unswerving fidelity to the cause he represented, but as a man. Now the church is united, working for the glory of God and the upbuilding of His Kingdom here on earth. During his brief ministry he has Baptised fifty candidates and every department of the church work is progressing.

Therefore, in grateful acknowledgment of the heroic service he has rendered and as a token of our unbounded confidence in his sincerity as a Christian gentleman, his wisdom as a Pastor and as an evidence of our unquestioned loyalty to him, we the entire Board of Deacons of Red Springs Baptist Church unanimously offer the following resolutions.

First: That we have been blessed under the wise and fruitful ministry of our departing Pastor and that we give him up with extreme reluctance.

Second: That we heartily commend Brother Brooks to the Baptist Brotherhood as a man of God and as a faithful Pastor and a forceful preacher of the Gospel.

Third: That the prayers of every faithful member of Red Springs Baptist Church will follow him and his good family wherever they may cast their lot.

It is duly signed by the Deacons which include R. F. Devane, Chairman, W. R. Webster, G. D. Ratley, W. G. Dean, D. A. Smith, L. M. Cook, W. C. Baggett, J. A. Coley and J. G. McGugan. The church readily adopted the resolution at the March 13 conference.

The church was apparently still on "good footing" when it called Rev. R. G. Hendrick of Raeford "for half time at \$1,250 per annum." He accepted the call and evidently came immediately to work here. His name appears on the April 12 minutes as moderator.

Alas! The roof was still leaking as of July 7 when Brother L. M. Cook was elected as a committee of one to have "some competent person to examine same to ascertain what will be necessary to stop the leaks." The remainder of that year saw the church carrying on its work of receiving members, attending Associational meetings, electing officers for the new Associational year and apparently putting forth special effort to keep the fellowship harmonious.

In March of 1921, it was decided to install "doors for Sunday School rooms." We assume these to be the doors that are now used to separate the Sunday School rooms in the wings of the Sanctuary. The July 9 conference minutes report that the committee for the doors had "nothing definite" to report and that they thought it best "to defer action until crops begin to move and more money is circulated."

A financial report for the year ending September 30, 1922, shows a total receipt for all purposes of \$2,061.98 and a total of \$1,978.18 disbursements for all purposes. One item of interest is the "Russian Relief" entry. Maybe some of our "old timers" remember what this was for. The Sunday School had an enrollment of 165 with an average attendance of



107 3/13. This is figuring it down to the "gnat's eyebrow" if I ever saw it. The Junior B.Y.P.U. reported that "three members of the union have kept up daily Bible reading..."

The rotation system of deaconship was started in 1922. Up until that time the deacons served for a lifetime unless they were "excluded" for some reason as a few had been.

Pastor Kendrick tendered his resignation on March 11, 1923 "feeling that he was called of God to another field." The church accepted the resignation to become effective as of that date and wished for him "The greatest degree of success in his new field..." A pulpit committee was appointed at that same meeting and it was decided to go from half time to full time once again. To make this possible they all agreed "to go in their pockets and pay a man for whole time."

A call was extended to Rev. James Morris on June 10, but he declined because the church did not provide a home for its pastor. It was decided at the June 17 conference to build a home for the pastor, but Brother Morris had already accepted a call to South Carolina.



**Group of Baptist Men - photo taken in 1924**

## The Harmonious And Progressive Pastorates Of Stephens, Hudson And Jones

Rev. A. P. Stephens was called to be the pastor on October 3 "at a salary of \$2,000 per year and a home furnished . . ." At that same meeting a committee was appointed to find a suitable lot for the Parsonage.

It is interesting to note in reading the minutes that the treasury in those days was so small that special pledges and collection had to be made in the event of emergencies such as furnace repairs. They never managed to get enough ahead to prepare for such emergencies.

Rev. Stephens was on the field by November. A temporary home was

A. P. Stephens was pastor of this church from 1923-1927 and was the first full time pastor. This was also his first pastorate. After preaching for 53 years, the Rev. Stephens is now retired and resides in Lumberton, N. C.



secured at \$22.50 per month from Mr. Oscar Currie. A little later, at the recommendation of the deacons, a lot 100' by 191' fronting on 5th Avenue and adjoining the property of J. A. Parsons was purchased for the sum of \$815. The lot was to be paid for by borrowing money from the bank or some individual and the cost of the construction for the Parsonage was to be handled through the Building and Loan "by private subscriptions to shares of stock." This was certainly a venture of "faith" to say the least, but it indicated the willingness of the people in those days to sacrifice, if necessary, to provide for their pastor.

Though deeply involved in temporal affairs as they sought to build a Parsonage and maintain the church property, the important business of evangelism was not overlooked. Pastor Stephens held his own revival in the Spring of 1924 with the able assistance of J. B. McCrovey who led the singing. As a result of the effort, 39 were received into the church by baptism and 33 by letter.



On October 12, 1924, the "report of the Parsonage Committee was received, adopted and Committee discharged," say the minutes. We assume by that the Parsonage was now complete. It was at that same meeting that the church "voted to join Sunday School in purchasing a mimeograph" machine for the church.



**Old Parsonage...built in 1924 and located on East Fifth Avenue, this house still stands. it was sold when the new parsonage on South Main was completed.**

Pastor Stephens resigned on December 11, 1927 "for the second time . . . to become effective January 1, 1928." "After several expressions of regret and wishes (for) success in his new field of labor," the resignation was accepted.

Thus came the conclusion of one of the apparently most harmonious pastorates thus far in the church's history. There is no indication anywhere in the minutes to suggest anything to the contrary. Pastor Stephens had led the church well and the response to his ministry was quite good as is indicated by the unusual growth in membership, expansion of organizations, a raise in salary (from \$2,000 to \$2,400) and a month's vacation each Summer "to be taken at his pleasure." This good Pastor had done a great deal to lead the church out into the mainstream of evangelism and missions again that had long been stifled by the internal strife. Many of our present members will remember two outstanding revivals held during the Stephens administration. Dr. Samuel Judson Porter



of Washington, D. C. conducted one in the Fall of 1925 when 19 came into the church by baptism and 3 by letter. Also, "The Miller Brothers" conducted one in the Fall of 1927 when 29 were received by baptism and 2 by letter. Quite a few of our present membership came into the church during these two meetings and many of them are still serving faithfully in places of responsibility.

Having enjoyed such a wonderful ministry in Pastor Stephens, finding a successor was not going to be an easy task, as is indicated by the long time the church was without one. On June 24, 1928, however, the Pulpit Committee (L. M. Cook, J. L. Duncan, H. D. Baxley, F. M. Ammons and J. A. Coley) recommended the name of Rev. Sam F. Hudson of Portsmouth, Virginia, at a salary of \$2,200 per year with the added stipulation that the church "pay in addition \$100 on his moving expenses and also pay his expenses to Sou. Bap. Convention and State Convention." Brother and Mrs. Hudson were received by letter from the Calvary Baptist Church of Portsmouth on August 9.



**Sam Hudson - pastor 1928-1937. He led the people of First Baptist through the financial pains of the depression. He had an evangelistic zeal which made his long pastorate meaningful in its history.**

Over and over the records report that "the following reports were read and adopted" and then mention is made only of the departmental heads making them. We could wish that the clerks in those days had elaborated upon these reports a little or perhaps included them in the records.

In the back of the second old record book is a list of names of those "who won a great victory for the Red Springs Baptist Church." "This is

a record," says a note penned at the bottom by Pastor Hudson, "of special effort to raise money in 1929. The money was used to pay about \$600 on past due paying tax, and to pay arrearage on Building Loan shares carried on the Parsonage, and for other things." The names of those making pledges are given and the pledges run from \$.25 to \$117. The amount pledged was \$1,172.26 and the amount paid on the pledges was \$1,050.26. It is interesting to note that many of the ones pledging then are among the ones who have pledged so loyally to the 1966 building fund campaign. By the same token, some of the same names that are conspicuously absent from that list in 1929 are also absent from the list of 1966, too. Pastor Hudson apparently intended to stick the report in the back of the third old record book, but he put it in the back of the second one instead. Since the two books look so much alike, it is understandable how this error could have been made.

Dr. C. H. Durham of Lumberton was guest preacher for the revival held June 1-8, 1930. Twenty-seven came for baptism as a result of this effort and five by letter. The baptism took place on June 15 of that year.

No mention is made of a revival in 1931 but one was held in June of 1932 with the former pastor, A. P. Stephens, as the evangelist. Three were received into membership by letter and seventeen by baptism. More and more names are appearing in the membership of those who are still loyal and faithful to the church—also some who are not.

We note in the January 23, 1934 minutes that the church voted to send "our old record book to Wake Forest College for safe (keeping)" and the Pastor was authorized to attend to this. So far as we know, the records have been kept there at the College Library since. They were requested by this Pastor for the purpose of a history of the church by the Associational Historian to be included in the 1965 Association Minutes. This writer became so interested in them that he decided to write this history before returning them to Wake Forest.

The perennial problem of finances keeps rising over and over in the records and committee after committee is appointed "to go out and canvass our membership to raise money to pay our indebtedness."

There is a marked increase in the membership noted during Pastor Hudson's pastorate. This would certainly indicate that he had an evangelistic zeal and led the church well in this phase of its history.

The minutes for April 4, 1934 report that the Pastor was authorized to "get in touch with Rev. J. T. Riddick and try to secure him for a series of meetings." No other mention is made of this, so we assume that plans for the revival that year did not materialize.

The last entry made in the third old record book was for the conference on October 17, 1934 at which time the usual notation is made "church met in regular conference(.) Reports from all departments read and approved . . ."

A letter from Brother Hudson, who is now retired and living in Dunn, North Carolina, shares a few bits of information regarding his ministry here during the time for which we have no records. "Nothing very exciting happened," says the modest pastor of this period. "The rigors of the depression were relaxing to some degree," he continues, "and that

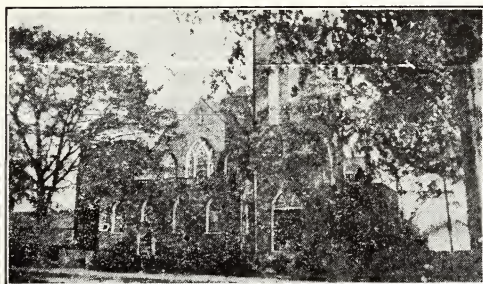
gave us renewed hope."

Those days during the depression must have been tremendous ones and found the church in serious financial difficulties. "I kept serving country churches," says Brother Hudson of his ministry here during those days, "as an additional labor to my responsibilities . . . Dr. Hammond, a beloved spirit connected with the college (Flora Macdonald) preached to the church on Sunday mornings when I was away. In the Summer vacation period of 1936 Boyce Brooks (son of former Pastor Brooks) came as our Assistant Pastor, and with his help I could better serve the country churches."

"Let us hold fast the profession of our faith without wavering;  
 . . . . Not forsaking the assembling of ourselves together, as  
 the manner of some is."—Heb. 10:23-25.

THE WEEKLY CALANDER  
 OF THE  
 RED SPRINGS  
 BAPTIST CHURCH

RED SPRINGS, NORTH CAROLINA



SAM F. HUDSON, Pastor.

H. D. BAXLEY ..... Chairman of Deacons  
 JOHN McMANUS ..... Clerk  
 MISS LINDA COOK ..... Treasurer

"And they stood every man in his place round about the camp"—  
 Judges 7:21.

This weekly newsletter was published on May 14, 1933 giving information to the church family. One of the items mentioned in the letter was that the Southern Baptist Convention was meeting in Washington City and Mrs. Cook, Linda, and the pastor were going to attend...Sam Hudson was pastor at the time.



Brother Hudson also notes in his letter that about 1934 or 1935 we excavated the basement classrooms (those rooms now under the sanctuary)."

This good pastor is too modest in his evaluation of his ministry here. "I'll have to admit," he says, "that nothing phenomenal happened in the life of the church while I was there. On the other hand, the work was without friction, and peace and harmony prevailed."

Certainly a large degree of this "peace and harmony" to which Brother Hudson refers was due to his own warm nature and his willingness to sacrifice along with his dear people during those dreadful days. This writer has been told many times of how Pastor Hudson kept a cow and planted fine gardens to provide a little income for his family when the church was unable to pay his salary in full. What congregation could help but love a pastor who was so willing to sacrifice in order to keep the work of the Lord going?

Though our records are incomplete and scant for the Hudson ministry in our church, we can be assured, however, that the records are kept complete and accurate in Heaven. Surely, some day this faithful servant of God will joy to hear the Master's "well done" for his ministry in Red Springs.

Since there is an absence of records for the last three years of Pastor Hudson's pastorate as well as for the next twelve years, we have no details as to the church's activities immediately following his leaving nor of the calling of the next pastor. The next pastorate, however, was to prove to be the longest in the church's history thus far and that was Reverend Troy E. Jones.

**Troy Jones - pastor of this church from 1937-1947. During his dynamic ministry, membership doubled and the budget more than tripled. Mr. Jones plans to retire this summer [1973]. He presently is pastor in Sophia, N. C.**



How fortunate for us that a copy of the "Scottish Citizen" for June 23, 1947 could be borrowed to help tell us something of the church's history during the illustrious administration of Brother Jones. The paper carried the story of his resignation along with his picture on the front page.

From that story in the "Scottish Citizen" we learn that Pastor Jones came to Red Springs in 1937 when the membership was 284 and the budget was \$2,253.39. At the time of his resignation in February of 1947, the membership stood at 577 and the budget at \$7,116.42.

Not only was Pastor Jones a dynamic and progressive leader in the church here, but according to the newspaper story, he was prominent in civic activities and causes as well. In the work of Robeson Association, he was a leader also. One of the most interesting and perhaps most significant contributions this good pastor made to this area of Baptist work was the establishment of the Robeson Indian Orphanage at Pembroke. This is what we know today as the Odom Home of the N. C. Baptist Children's Homes. Brother Jones, incidentally, is one of the few pastors of this church who have served as Moderator of the Association.

Brother Jones' resignation in February of 1947 brought to an end what is certainly the longest and apparently one of the most progressively harmonious ministries this church has ever enjoyed. The entire community marked his leaving with a "union farewell service" on February 9 at the First Presbyterian Church.

The fact that Brother Jones baptized a total of 289 candidates and was instrumental in leading 76 others to unite with the church by letter or by statement indicates that enlistment and evangelism were his greatest concerns. The impact of this good man's influence and ministry upon the lives of his flock must have been unusual to say the least, for even today—after all these years—our members speak lovingly of him still. So let the record include with honor the name of Troy E. Jones who served this church faithfully and ably from 1937 to 1947.

## **The Pastorates Of Mauney, Early And Bennett**

The church called Reverend J. L. Mauney sometime during the year of 1947. This proved to be one of the shorter pastorates since it lasted less than two years. The loss of the records and the absence of information during the Mauney ministry leaves us without much on which to go so far as the historical record is concerned. This writer wrote a letter to Mr. Mauney as he did to Brothers Hudson and Jones seeking information on his work here, but the request failed to bring a response. The stay of Brother Mauney here goes on record—at least so far as this particular one is concerned—with many unanswered questions. Was his stay harmonious? What accomplishments were made in the work of the church? Does the shortness of his stay suggest disappointment on his part or discontentment on the part of the church? Only the Eternal Keeper knows the answers to these questions for sure.

Assuming that the church's fourth record book is lost, let us take up with book number five which begins with the quarterly conference on



**THE EARLY FAMILY**  
**Paul, Jr., Paul, Lena, and Miriam.**

September 21, 1949. Reverend Paul E. Early was well in his first year of his ministry at that time. The matter of deacon election was discussed and it was decided that henceforth deacons would be "nominated and voted on by the church" and the first such "election to be October 2, 1949." This is the method that is still used today in electing deacons.

The final report of the organ committee which had been charged with the responsibility for the "installation of the organ pipes and make other necessary repairs" was given at the April 5, 1950 meeting and the committee was discharged.

The total church budget for the year 1950-1951 was \$10,104. \$6,665 of this was designated for "local objects" and \$3,439 for "all mission objects." This is an increase of \$381 over the previous year's budget.

"The matter of increasing the Board of Deacons was discussed" at the July 4, 1951 conference and it "was decided to increase the number to 16." This is the number of our Deacon Board today.

It is interesting and revealing to note that the Treasurer's reports begin to look more encouraging now after all the years of stress and



strain in this area of the church's life.

Miss Eunice Duncan was "engaged on a weekly basis for Summer Youth Work" in 1952. This is the first mention of any paid employment by the church other than the Pastor and the Janitor thus far. Miss Duncan must have served well and made a real contribution to the church's work. For, though the records are scant, the indications that this writer has received from various reports and interested members, Miss Duncan etched herself a large place in the hearts of our people that has lasted until this day. She is now the wife of a Baptist minister, Ronald Leisman.

On April 23, 1952 the church voted to support and sponsor jointly "the Red Springs Kindergarten next year with the Methodist and Presbyterian churches . . . because of our desire to cooperate in all things right and because of our recognition of the importance of the work done with children." The Kindergarten is still in operation, but is carried on under the auspices of the Presbyterians alone. No mention is made in the records as to when and why the Baptists pulled out of this work.

The matter of possible "full time Educational Director and Pastor's Assistant" was brought before the church in conference by the Deacons at the October 22, 1952 conference, but it was decided to "advertise it in the church bulletin" that a vote would be taken the following Wednesday night. The proposal was discussed at length at the October 29 meeting and it was decided by secret ballot "39 favorable" and "10 against."

At the October 29 conference of that year, "Mr. H. D. Baxley reported on the building plans (for the present education building)." He said the the proposed building would cost \$45,000 "more or less." A permanent Building Committee was appointed which included J. L. Duncan,



**Educational building under construction - located next to the church sanctuary on Main Street**

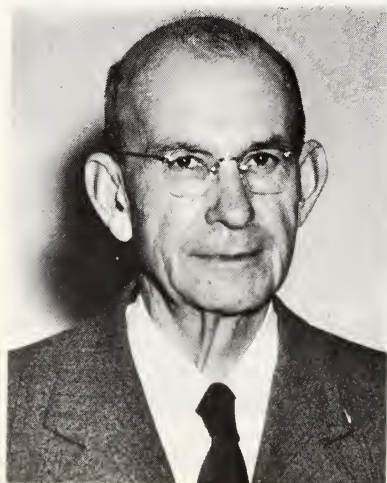
W. R. Dudley, M. F. Tucker, W. R. McDuffie, Murray McManus and David Moss.

The Building Committee brought its recommendation on Sunday, March 8, 1953. H. D. Baxley, Chairman for the Committee, presented blue prints and specifications for the education building at "an estimate cost of \$54,000." It was reported that there was on hand in the building fund at the time a total of \$20,900. R. W. Owens made a motion that the plans be accepted and his motion was seconded by Claude Snow. "The motion was carried unanimously," says the minutes. Authorization was given to borrow \$25,000 for the project and the committee was given the authority to let the contract. C. L. Collins and Sons received the contract upon the vote of the church on April 5, 1953.

We note in the Treasurer's report for the quarter ending March 31, 1953 an expense item for Religious Emphasis Week. Evidently this annual event that means so much to the community still had begun by that time.\*

According to the April 22 minutes, the individual envelope system was to be inaugurated. The church's news letter, the "Together," is mentioned in the July 15 minutes so we assume that this publication had been well established by that time. It is still the church's official messenger now mailed to the homes on a monthly basis.\*

We note with interest the report of the Nominating Committee for the year 1953-1954. "All of these officers," says the report, "have served faithfully, and well during the present year, and this committee feels that, due to the organizational plans we must make for the future when we move into our new building, their loyalty, together with their invaluable experience is of vast importance at this time. We heartily recommend that they be elected." F. F. Tucker signed the recommendation on the other members of his committee, Mrs. C. L. Norwood and Durham Ratley. The recommendation was approved at the September 2, 1953 con-



**J. L. Duncan was born on October 7, 1885 and died October 6, 1953. Because of his long and faithful work in the church, the men's Bible Class was named in his honor by vote of the church in 1953.**

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\*RELIGIOUS Emphasis Week  
Has Now Been  
Discontinued.

\*Now mailed on a Weekly  
schedule.

ference.

The total budget for the year 1953-1954 was \$22,530 which included \$9,270 for "local objects," \$4,635 for "Mission Objects," and \$8,625 for "debt retirement and unusual repairs." Of this latter designation, \$2,000 was to be used for "auditorium decoration" and \$500 for "baptistry rebuilding." The perennial problem of leaking roof and baptistry must have been behind this, no doubt.

The church noted with appropriate action the death of beloved and faithful J. L. Duncan. Upon a recommendation of the Adult Men's Bible Class, "The church voted to support their request to name the class 'The J. L. Duncan Memorial Bible Class.'" This action was taken by the church on November 11, 1953. The resolution was made "so that future generations might know and appreciate his splendid Christian character and high esteem in which he was held."

M. F. TUCKER, CLERK

R. W. SWEN, TREASURER

#### FIRST BAPTIST CHURCH.

PAUL D. EARLY, TH.D., PASTOR  
RED SPRINGS, N. C.

#### RESOLUTION - THE ADULT MEN'S BIBLE CLASS

Whereas, in the providence of Almighty God, the Adult Men's Bible Class of the First Baptist Church sustained the loss of a most valuable teacher when our loving Father willed that Brother Lon Duncan be promoted to the spiritual realm.

Whereas we shall always remember his sincerity, his vision, his knowledge of God's Word, his Christlike attitude toward others, his long years of devotion and unselfish Christian service to this class and to the First Baptist Church, and his deep interest in any program toward the elevation of the Church or of the community in which he lived.

Therefore, be it resolved by the Adult Men's Bible Class of the First Baptist Church, that with these thoughts in mind, and with the approval of the Church in Conference on November 11, 1953, we are moved to make the following Resolution:

First: That the Adult Men's Bible Class henceforth be known as "THE J. L. DUNCAN MEMORIAL BIBLE CLASS" and that we inscribe upon our records this tribute to the memory of our beloved teacher and friend, who served our Master so well, that future generations might know and appreciate his splendid Christian character and the high esteem in which he was held.

Second: That a copy of these Resolutions be furnished Mrs. Duncan, and a copy filed in the permanent archives of our class.

December 9, 1953

*M. F. McLaughlin*

M. F. McLaughlin, President  
The J. L. Duncan Memorial Bible Class

*M. F. Tucker*  
M. F. Tucker  
Church Clerk



**Paul Deaton - one of our "Sons in the Ministry."**



A notation on the 1953 letter to the Association says "29 room (classes and assembly) 2-story educational building completed by last week in this Associational year. Total cost furnished approx. \$49,000."

It is interesting to note that the church, which had depended upon the Association for help in its earlier years, was now able to return that kindness by coming to the Association's rescue in January of 1954 by sending a gift of \$100 to help pay its salaries.

June of 1954 saw the coming into the community of Red Springs and into the fellowship of the church one who was to become as nearly indispensable as a church member can become. "The first full-time Educational Director in the history of the church," says the 1954 letter to the Association, "was called, and began her service on 14 June. She is Miss Betty Paschall of Durham, and a graduate of Meredith College ('54)." Betty, as she became so affectionately known, came to the church when it needed her warm spirit and her deep dedication very badly. Appar-



**Betty Paschal Ammons served as the first full time employee of the church other than a pastor. She was called in June, 1953, and served as educational director until 1958 when she became a full-time mother and homemaker.**

ently at about that time the harmonious fellowship that the church had enjoyed for so long was being threatened. The July 14 minutes hint of this when it reports that "Mr. Walter Dudley reported on a meeting held by the Board of Deacons and a resolution leading to a closer unity was adopted by the Board in their meeting."

The church voted to "support" (partially) Missionary J. Edward Humphrey upon a recommendation by a special committee consisting of Mrs. F. M. Ammons, W. R. Dudley and David Ratley. This support continued until 1965 when the Budget and Finance Committee learned that the money was going into the general fund of the Foreign Mission Board rather than to Dr. Humphrey. It had been the church's desire all along that its love gift would be in addition to his salary.

At the October 13 conference the church recognized the "24 years of hard and devoted service of Mr. and Mrs. R. N. Owens as the church's Treasurer and Assistant Treasurer by "a rising vote of thanks."

Dr. Early tendered his resignation on November 28, 1954. His letter of resignation indicates that the decision to go to the Main Street Baptist Church of Emporia, Virginia, was not an easy one. He expressed gratitude to the Lord for His leadership "in the work here." He also expressed "deep regret" over the fact that some had apparently "become offended at the Gospel" that he sought so faithfully and diligently to preach. "Your understanding and encouragement in our shortcomings," he continues, "has been full of grace." He asked that his resignation be accepted "without discussion, effective the last of December." The resignation was accepted by vote of the congregation as requested.

Once again there had come to an end another full and lengthy pastorate—extending from 1949 to 1955. No assessment of any man's ministry can ever be entirely accurate for some will evaluate it one way and some another. Let it be recorded here, however, that Dr. Early's ministry saw the introduction of many features and the establishment of many policies that have tended to this day to make the church's witness more effective and efficient. It cannot be denied that Paul D. Early left his imprint in the hearts and minds of Red Springs Baptists as well as others in the Community.

A pulpit committee to find a new pastor was recommended by the church Nominating Committee on December 12, 1954. The Committee recommended and "elected without a dissenting vote" George A. Forloines, W. R. McDuffie, Bruce Schell, A. C. McCullers, Paul E. Lester, W. R. Dudley and H. D. Baxley, who was at that time serving as Chairman of Deacons.

In looking toward the coming of a new pastor, whoever he might be, it was decided that the Parsonage was in need of repairs. After considerable discussion, the church voted to "go ahead with repairs" at an estimated cost of \$1,003. Upon a joint recommendation from the Deacons and the Finance Committee, the Pastor's salary was raised from \$4,500 to \$5,000 and car expenses from \$300 to \$500.

On October 27, 1955, upon the recommendation of the Pulpit Committee, the church voted to call Dr. Willis A. Bennett of Apex, North Carolina. In a letter dated March 31, Dr. Bennett accepted "the call ex-

tended to me to become minister of your church." The new pastor assumed his responsibilities on Sunday, May 8 and the Pulpit Committee was "discharged and commended on a very excellent job."

George A. Forloines served as the interim moderator between Dr.



**G. Willis Bennett - served as pastor from June 1955 until June 1959. He was outstanding in his organizational ability and teaching qualities. He now is associated with the Southern Baptist Theological Seminary in Louisville, Kentucky as professor of Church and Community.**

Early and Dr. Bennett and from all indications, he did a most commendable job. Dr. William Strickland, a member of the faculty at Southeastern Baptist Theological Seminary at Wake Forest, served as the interim pastor.

A commission to investigate "work being done with our children under six years of age to see what can be done to improve the quality and efficiency of this work" was recommended to the church and readily accepted at the conference on June 22.

The Vacation Bible School attendance for that year was 172. Thirteen children made professions of faith. Many of those who helped in the school that year are still serving faithfully in this important endeavor.

A recommendation from the "special organ committee" that Mr. Howard A. Brownwell of Durham be "engaged to repair our organ, putting it in first class condition with five year guarantee . . . at a maximum price of \$3,000" was accepted by the church in conference on January 22, 1956.

The possibility of a lot for a proposed new Parsonage had been suggested by the conference of August 8, 1956. We note that \$50 was put in the budget for an "option on lot for a new parsonage." At that same conference it was announced that Dr. J. C. Trotter of Southeastern Seminary would be the visiting minister for the Fall revival—October 15-21.

The first "Family Night" according to the records was held January 23, 1957. It is also noted that February 24 to March 1 of that year was designated as "Missionary Week." Classes were held on missions and a foreign missionary spoke. The missionary's name is not recorded.

At the conference on June 5, 1957, the church voted to "cooperate in the simultaneous revivals to be held in Robeson Association in 1958." It was also decided to participate in the "Prove Me Campaign" which was a tithing program sponsored by the Baptist State Convention. The matter of a new parsonage was brought up again and upon recommendation of the Deacons, the church voted to "approve the building of a parsonage and the disposal of the present parsonage . . ."

We note with interest the announcement at that same conference that



"the church is happy to give a reception honoring Miss Betty Paschal, following her wedding on June 28" to Raymond Ammons.

It was at the August 7 conference that the church voted to cooperate in the "Loyalty Crusade" which we assume the clerk meant "Forward Program." The dates for the campaign were set for September 1 to October 15.

The last entry in record book number five is for the conference held on November 6, 1957. There had been an obvious decline of interest and attendance in the regular conferences of the church for a long time. This is evident by the fact that over and over we note "no report" in the records from this organizational head or from that one. At least on one occasion (August 8, 1956) Dr. Bennett "called attention to the fact that the By-Laws of the church request that the head of each organization 'shall see that a full and accurate report is given at the regular business meeting(s) of the church.' He appealed for such reports to be available at the next conference." The absence of members at the regular conferences of the church is a far cry from the old days when the roll would be called and members disciplined for not attending. Is this the beginning of the age of "Let George Do It," do you suppose, so far as the business of the church is concerned that continues until today?

The minutes of the church's sixth record book begin with the conference held on December 1, 1958. It was at this conference that the church voted to participate in the Red Springs United Christian Service Fund. This was an effort and a labor of love that originated in the mind and heart of M. F. Tucker to serve the needy of the community with all the churches cooperating. E. N. Barden, M. F. Tucker and Raymond Ammons were elected to serve as directors from our church in this effort.

Upon the recommendation of the Deacons and after a thorough explanation by Dr. Bennett, the Forward Program of Church Finance was approved by the church at the June 11, 1958 conference. Lacy Garner was elected General Chairman for the program that was to prove to be one of the greatest efforts in which the church has ever engaged. At least this is the report that we have heard. Others elected to serve as committee chairmen included: Budget Planning, Bruce Schell; Budget Promotion, Paul Wilson; Budget Pledging, Walter Dudley; Reservations, Mrs. Grace Tolar; Loyalty Dinner, Dennis Hagen; Children's Party, Mrs. Raymond Ammons; Assignment Supper, Mrs. Mack Simpson; Report Snack, Mrs. Claude Snow; Lesson Chairman, George Forloines; Office Help, Miss Audrey Tucker; Talley, S. H. Coleman; Canvass Treasurer, Durham Ratley.

It is interesting to note in the July 9, 1958 minutes the Training Union Director's report that 23 persons from the church were to leave for the Training Union Week at Caswell the following Monday. This certainly reflects the interest in T. U. in those days as well as the feeling of need for outside help in training and equipping workers for service.

The purchase of the "property lying immediately behind our present building extending 35 feet to the East in width and 158 feet North and South in length from the Red Springs Supply Company for the price of \$3,500.00" was approved at the October 12, 1958 conference. The

recommendation had come from the Deacons.

It was decided at the November 5 conference to serve as co-host for the annual meeting of the Robeson Baptist Association which was to meet with Westside on October 23.

Upon the resignation of Mrs. Raymond Ammons in December of 1958, Mrs. Willis Bennett was employed upon a recommendation of the Deacons and the Personnel Committee to serve as Educational Secretary on a part time basis until a full time worker could be secured. Mrs. Ammons had resigned officially as the church's first full time Educational Director, but she has served many offices and devoted many tireless hours of dedicated work during the ensuing years. With the exception of "time out" to give birth to three lovely children, she has been on the job rendering service of one kind or the other continually.

Feeling the need to expand its ministry and to enlarge its facilities, the church, upon the recommendation of the Deacons, elected a Survey and Planning Committee "to study our immediate needs, taking account of anticipated growth, and recommending to the church as soon as their careful survey has been completed, a program for immediate further building expansion." Raymond Ammons, Secretary to the Board of Deacons, made the motion at the conference on March 4, 1959.

At a called conference on May 3, 1959, the church approved the recommendation of the Personnel Committee that the church call Miss Bettie Chloe Payne as its Educational Director. The recommendation

**Betty Chloe Payne-employed as music-education director of the church from May 3, 1959 to October 4, 1960. For such a short time of service, she became well loved by many. She married Harold Dew while she was at First Baptist and they now reside in Raleigh.**



stated that Miss Payne is a native of North Wilkesboro and is to be graduated from Wake Forest College in June. Due to the fact that Miss Payne was to go to Europe as a special Summer Missionary under the sponsorship of the North Carolina Baptist Student Union Department, she would assume her responsibilities here in September. The coming of "Bettie Chloe" as she came to be known, was to prove to be another blessing to the church. Even though she was to be here for only a short

while, her stay was marked by a contagious spirit of enthusiasm, a sincere desire to make the work of Christ here more efficient and effective. She soon came to be loved by the older members as well as the young.

At the morning worship on May 17, 1959, Dr. Bennett read his resignation which says in part:

"How I thank God for the privilege of serving as your minister for the past four years . . . Believing that God who led me to you is now leading me on, I submit my resignation as minister of this church effective June 30, 1959, in order that I may accept the position of Associate Professor of Christian Ethics on the faculty of the Southern Baptist Theological Seminary, Louisville, Kentucky, beginning July 1."

Upon the motion by Raymond Ammons, the resignation was accepted. Dr. Bennett had given the church one of the most scholarly minis-



### THE BENNETT FAMILY

Mary, Carolyn, Suzanne, Willis and Jane

tries in its entire history. He brought dignity to its pulpit and did as much as any minister to set the church on solid foundations so far as organization and effective administration is concerned. He had won for himself also a place of esteem in the heart of the community as well as the Association. Finding a successor to this calibre of pastor would not be easy. The one consolation the church had in giving up this capable and well loved man of God was that he was going on to a wider field of service—that of inspiring and teaching future preachers of the Gospel. Somehow, the church must have had a deep sense of pride as it gave its



pastor to Southern Seminary for this great assignment.

A pulpit committee was elected by secret ballot on June 7 and the following were chosen to serve: Raymond Ammons, S. H. Coleman, Paul Wilson, E. N. Barden, Walter Dudley and Tony Woodard. Lacy Garner became a member of the committee by virtue of his being Chairman of Deacons. Tony Woodard was later replaced by Laurin McColl.

The church, under the capable leadership of its General Officers and various committees continued well during the interim without a pastor. The sanctuary was air-conditioned in August; the need for a new parsonage was brought up and plans for possible expansion of education facilities were discussed. It was decided to delay these projects until the indebtedness of the educational building could be retired.

Dr. William Strickland once again was called upon to serve as interim pastor until a pastor could be secured. He accepted the call and served faithfully for several months.

Certainly, a boon to the work during the interim, as well as in the months that were to follow, was to be seen in the coming of Miss Bettie Chloe Payne on October 1. Though without benefit of pastoral leadership, she took over and went to work. It was not long before she came to be an indispensable asset to the work here. Her boundless energy and her tireless efforts certainly were a God-send when they were needed the most.

The pulpit committee was hard at work going here and there visiting churches and listening to prospective pastors, whose names had come to them from various sources. They were well aware of the burden that rested upon their shoulders, but from all reports, they thoroughly enjoyed the fellowship of each other on their many jaunts—sometimes leaving early Sunday mornings and returning late that evening.

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Thus, the history of the First Baptist Church up to my pastorate which began January 1, 1960. I will leave it for someone else to tell the story—someone who will be more objective with it, as I have tried to be with the history thus far. Please allow this personal note, however, as I bring my portion of this enjoyable task to a conclusion. Your pulpit committee visited us in our church at Hertford, N. C. on September 27, 1959. The congenial and able Chairman, Lacy Garner, had called beforehand and asked if they could come. From the very beginning, therefore our relationship was off to a good start (I never did like these “sneakie” pulpit committees who try to slip in and out). I will never forget how impressed we were by their warmth and sincerity. They came back for a second visit on October 11, 1959 and it was then that they extended us an invitation to visit you. It is never easy for a pastor to explain to his dear people that he is going to preach a “trial sermon” for another church, but somehow we found some excuse to “be away” and on October 25, 1959, Mrs. Mattox and I came to Red Springs for the very first time. I preached my favorite sermon (naturally!) on John 3:16 and following the service and your warm reception, we had lunch with the Lacy

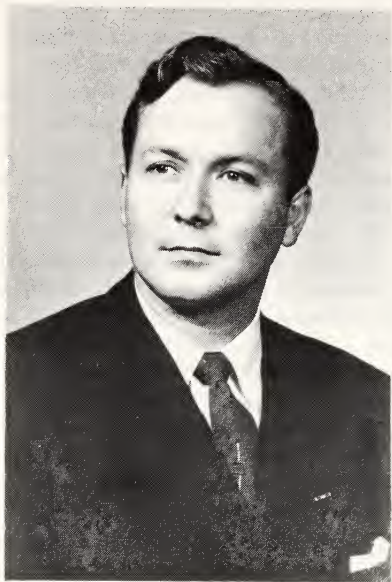
Garners. What a great day it was, and it was definitely love at first sight so far as we were concerned. Your gracious call was soon forthcoming, and the sad task of telling the beloved folks in Hertford was before me. The next 60 days were exciting ones, filled with mixed emotions. We enjoyed a most wonderful Christmas. Philip was almost 5, Suzanne was nearing 3 and ole Mark wasn't even born yet (he came along after we came to Red Springs). The good folks of Hertford sent us off with flying colors. That church will always be dear to my heart as all first pastorates are, I'm told. You received us with open arms—that first day we moved into the old parsonage. Thus began what was to prove to be nearly a decade of the happiest years of our lives—our years with you. I think it only fitting that someone else write of those years, but I wanted to share this personal word in closing.



**George Ratley 1878-1960**  
**Mattie Ratley 1885-1945**

Longtime faithful members of this church. To help "pay his dues", Mr. Ratley for many years fired the furnace and rang the church bell on Sunday mornings, in addition to other janitorial services. Direct descendants in the church at present are his sons Durham and David.

The families of these two have also been active in the church through the years : Mrs. Durham Ratley and children, Peggy, Charles, and Kathy. Mrs. David Ratley and children D. A. Jr. and Judy.



**James O. Mattox served as pastor from 1960-1969. During his ministry, the dream of a new church building became more real as a building fund was set up and the church family began thinking in terms of a new facility.**

## **A New Era Opens**

For six months the white frame house located at 205 West Fifth Avenue stood vacant. A periodic mowing of the lawn during the summer months kept a semblance of occupancy about the house, but there were no children in the yard, nor was there laughter ringing in the empty rooms. Dr. G. Willis Bennett had resigned in May of 1959. Shortly, he and his family moved from the work with First Baptist Church and assumed a new role on the campus of Southern Baptist Seminary. The summer gave way to fall time while the aforementioned committee labored to secure a pastor.

James O. Mattox was serving as pastor in Hertford, North Carolina, when first contacted about the Red Springs work. After prior notice from the pulpit committee chairman, Pastor Mattox was paid a visit by the members of the committee. It was in the early fall when the Hertford congregation had a pulpit committee visiting in their morning worship hour. Soon, on October 25, 1959, Pastor James O. Mattox stood before the congregation of Red Springs First Baptist Church.

Pastor Mattox must have appeared to be an enormous man behind the little pulpit of the church sanctuary (pulpits seem to have grown in size in more recent years!), and he delivered his first sermon before a congregation that he was to serve for nearly a decade. Though the call of the church was extended in the autumn, it would be silent in the parsonage until after the Christmas season.

January 1, 1960 was moving day. Boxes and boxes and bundles lay about in frustrating confusion all over the white frame parsonage. The furniture gradually became arranged, and one by one the boxes were



emptied—a process that helps to make a house a home for a newly moved preacher's family. But evidences of a pastor effectively at work began to crop up in the church newspaper and bulletins. In the early spring, youth week featured Billy Almond as pastor and Kathy Ratley as educational director. The records are not quite clear as to the blazing success of the week, but Bill and Kathy must have worked well together, because they later were to team up as husband and wife and take church life seriously in a parsonage of their own! Following graduation from Southern Baptist Seminary and a pastorate in Kentucky, Bill and Kathy made their way back to North Carolina. (To date they have served in two fine North Carolina churches.)

It was also in the spring of 1960 that the parsonage matter came up for church attention. As a result of that conference (April 3), a lot was bought at 507 South Main Street for the sum of \$3,500. In less than three months, a parsonage building committee (Lacy Garner, Bruce Schell, Mrs. Hartman Baxley, Paul Wilson, Mrs. E. N. Barden) awarded a contract to Schell Brothers Construction Company to build a new brick building. The contract specified the cost to be "cost of time and materials plus 10%" and a guaranteed maximum cost of \$25,643.

During the summer and fall of 1960, the new parsonage began to take shape on the lot that had served for many years as a playground to boys in the community. Actually, Dr. Charles Johnson, Sr., who lived across the street, owned the lot, and he took pride in making space available for recreation. By December the house was completed and the Mattox family was able to move in. The spacious house was well planned and most flexible, all the better to serve as a residence for the ministers who were to follow. Services of dedication and an open house were held on January 1, 1961.



**New Parsonage...this house was completed and occupied early in 1961. It contains a spacious living room, dining room, kitchen with eating nook, family room, utility room, four bedrooms, three baths, car port and screened back porch. The Mattox family first occupied the parsonage.**

Once again the white frame house on West Fifth Avenue was empty. It had served as pastor's home since Pastor A. P. Stevens first moved his family there in October, 1924. For nearly forty years, pastors and their families had come and gone to this little house. It had served well!

### IN THE CHURCH OFFICE

With church growth in numbers and activities, a need is often apparent for leadership in addition to the pastor. First Baptist Church has had quite a list of staff members spanning nearly two decades.

Some of the staff members have been part time to help relieve the pressures in the church office, and several of them have been fully trained in church music or Christian education. It is apparent that the



**CONCORD CHOIR REHEARSAL - Dec. 9, 1962**



**PRIMARY A - 1963  
VACATION  
BIBLE  
SCHOOL**

good work accomplished by Eunice Duncan (Mrs. Ron Leisman) led to the church's securing the first Director of Religious Education, Betty Paschal (Mrs. Raymond Ammons). Following Betty's marriage and her subsequent resignation with the arrival of her first child, the church again secured a trained staff member. Betty Chloe Payne was trained in both church music and education, and from the records and those who speak of her ministry, she was both loved and effective at her post.

After a little more than a year with the church, Betty Chloe resigned, effective October 1, 1960. She was married on October 16 to Harold Dew in the church sanctuary.

During the intervals when the church had no permanent staff member there were those who filled in for a short time. Betty Sue Currie (Mrs. R. E.) worked as church secretary on two occasions, once in 1960-61, and again in 1964. Shiriey Smith (Mrs. Grant Collins) also filled in for several weeks in 1964. These (and no doubt others) rendered service by keeping things going in the office while the church went about the business of seeking new staff members.

**Emily Edwards Bounds** was employed by the church as music-education director in June, 1961 and resigned this position on April 15, 1964. Under her direction the music program of the church was greatly enhanced. She married Howard Bounds during her period here and they now reside in Marion, N. C.



On June 9, 1961 Emily Edwards assumed the position of Minister of Music and Education. She was to serve with the congregation until April 15, 1964, when she and her husband moved to Cary, North Carolina. Incidentally, Miss Edwards was married to Howard Bounds at the close of the morning worship hour on May 6, 1962.

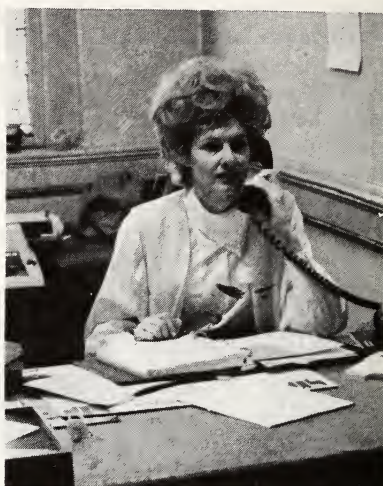
It seems that a change in approach to securing a staff member was taken in 1964. Each previous staff member had the responsibilities of the church office plus the direction of the educational program. Betty Chloe Payne and Emily Edwards were both trained in music, therefore each



assumed the role of the direction of the church's music program. Following 1964 no effort seems to have been made to find fully trained directors of music and education. Instead, with office responsibility increasing, church secretaries seemed to be the order of the day.



**Doris Townsend Tyler** served as church secretary from Sept. 1964 through June 1967. At that time she moved with her family to Rockingham where she is now associated with the Southern National Bank.



**Betty Lindsay Smith** served as church secretary from June 1967 and is presently serving in this position.

Mrs. Doris Tyler came to the church office in September of 1964 following the resignation of Shirley Smith. Mrs. Tyler filled the position of secretary until June, 1967 when the family moved from Red Springs to Rockingham.

Betty Lou Smith (Mrs. Billy A.) was secured as secretary shortly after Mrs. Tyler's leaving, and except for a brief interval during the summer of 1972 has continued in the position. During the six months absence of Mrs. Smith, Barbara Greene (Mrs. Robert) served in the church office. Upon the Greene's moving to Greensboro, Mrs. Smith was once again secured for the office.

As the duties of the office became more demanding, efforts were made to secure someone part time to assist with the choir work. Several served in recent years with the music program. Janice Sharpe, and later her brother-in-law David Sharpe, worked with the choirs of the church. Helen Odum (Mrs. Charles) served from 1966 until 1968 as director of music, returning in the summer of 1970 while enrolled at Pembroke State University. Elaine Garner served a brief period as director of music in 1966.

On at least two occasions there were music directors with the church who were serving on the faculty at Vardell Hall (a girls' school on the campus of the former Flora McDonald College), but for the most part these were very short tenures.

Ben Evans, a music major from Saint Andrews College in Laurin-

burg, served as music director during his junior and senior years. Following graduation, efforts were made to secure a music director from the nearby colleges, but with no success.

In April, 1971, Janice Wilson (Mrs. Charles) assumed the responsibility of directing church music. She and her husband moved to Red Springs with Deering-Milliken Mills, and she was a recent music major graduate of the University of South Carolina. She continues to serve with the church at this writing.

All of these dates and names will be of only passing interest to those who remember them in the years to come, but a pattern should be discerned from the passage of years and the going and coming of church staff members.

As a rule, there is often little understanding on the part of the average member of the church as to what a staff member does. The minister of music and education in a smaller church easily becomes a do-it-all wonder. Everything imaginable is performed by such a lone assistant, from keeping check on the thermostats to running the mimeograph machine to secretarial chores to organizing the junior choir picnic, etc., etc.

Presently, the duties of the church secretary are more clearly defined. The necessary secretarial work is done, such as: typing, records, mimeographing, tending the phone, and a good deal of organizational work. In 1971, all bookkeeping was moved into the church office. For twelve years, S. H. Coleman held the complete responsibility for receiving and disbursing church funds. He also kept a most efficient set of books on the church's business. The task required eight to ten hours of his time weekly. When the secretary assumed the bookkeeping and disbursing responsibilities, the treasurer (Mrs. George Forloines helped set up the new system as newly elected treasurer) gave oversight to the finances and signed all checks. Counting responsibilities were assumed by the sixteen deacons of the church.

During recent years, with the work load of the church secretary becoming heavier, summer youth workers have been sought out to assist with the added activities of the summer vacation period. Ron Adcock, a student at Campbell College and a native of Roxboro, was secured in June of 1967 to serve as Assistant to the Pastor. He served most effectively during the summers of 1967, 1968, and 1969, and was especially helpful to the new pastor in August of 1969.

In 1970, Jamie Ward of Greensboro came to serve as Assistant Pastor. He was a student at Wingate College and President of the Wingate Baptist Student Union. Jamie was excellent as a guitarist and created considerable interest in folk music among the church's youth. He served the church for two summers.

The role of the additional staff members has been ever changing since the part-time efforts of Eunice Duncan, and it is assumed that the role will continue to change in the years ahead as the needs warrant. Perhaps a move will be made in the near future toward the securing of professionally trained music and/or educational personnel on a full-time basis. Time will tell.

## **. . . And The Roof Still Leaks!**

A church is not a building. A church is a people. But it seems natural that a people are identified closely with the building in which they weekly meet to study and to praise God. So the building at 219 South Main Street is called First Baptist Church. As has already been stated, the building of the sanctuary took place in 1917. Since that time it has served most usefully.

The architects from Charlotte who designed the sanctuary used a popular design from the period called an "Akron Design." During the early part of the century the design was widely used, and evidences of church houses built in those days on the Akron Design can still be frequently seen.

The design featured towers on the front corners of the sanctuary, and in some cases (Red Springs was one) towers on all four corners. The weakness of the design was to be found in the many crooks and turns of the roof line, for if not carefully constructed, they leaked like a sieve. Red Springs was no exception as the previously mentioned repairs indicate.

The summer thunderstorms in August of 1961 brought demands for more roof repairs. They were made, but by December of that same year, the leaking roof was again on the agenda. The roof was to leak intermittently right up until the time that the congregation moved to a new location. Indeed, in the last few months of occupancy, an unused room in a back tower refused to be patched without extensive repairs. Such repairs were not made due to the anticipated move.

There were some other problems during the sixties, and in passing they can be noted. The sanctuary air conditioning compressors were located in the corner room mentioned above, and the noise was listed as such a nuisance that the unit was moved into the basement below. It was also in 1961 that the church family decided to air condition the educational building, and Ed McNeill was employed to do the job.

Perhaps all of the comments about the faults of the church building are misleading. If so, it is well that it be set on the record that the old building was marked by a quiet, dignified beauty. The art glass windows gave the sanctuary a warm glow during the daytime. The pews were arranged in a semi-circle around the pulpit with alcoves on the two sides and in the back. The close arrangement gave the speaker in the pulpit a good contact with the congregation.

Whatever else may be said, the old sanctuary and the newer educational building have served the congregation dutifully. No doubt, there will be many precious memories held over the years by those who have studied, worshipped, mourned, and rejoiced within the walls of the old building on Main Street.

## **The Family Of The Faith**

A church is more than a pastor and staff. A church is the present expression of the Kingdom of God at work in the world. It is made up



of living, moving, acting flesh and blood. It is ever changing, yes. But it is also made up of individuals with names and faces and personalities.

A serious attempt at compiling a church history would never be complete without probing to reveal some of the names and faces of the past dozen years. Nor would any account be complete with no more than names and the dates of those who passed by. It is of importance that those who have passed this way possessed relationship to the doings of the church. To list every name involved in the church over the past dozen years would not be impossible, since the records are most accurate and complete for the period, but such a listing would make for pretty dull reading. Therefore, an attempt to hit the high points of congregational activity will put the reader in touch with those who passed this way and what they did while they were here.

A gleanings of the church papers and the bulletins and the correspondence from 1960 through 1972 gives a fairly complete resume of activity among the church members. It is apparent that the presence of a director of religious education precipitates many more meaningful activities, especially among the youth of the church. It is also obvious that Pastor James Mattox manifested a creative imagination in many of the projects and programs during his tenure.

During the fifties and sixties an annual community project was a Religious Emphasis Week. Included in the week were notable outside speakers and nightly activities in the churches. During the school day there were programs at school to guide and counsel with the youth. By the late sixties the program began to wane. It is difficult to tell exactly why the project lost its impact. Perhaps it had run its course, or perhaps the full integration of the schools and the supreme court decision on prescribed prayer in the public schools had adverse effects. Whatever the reasons, a good thing was lost when a yearly community-wide religious emphasis was stopped.

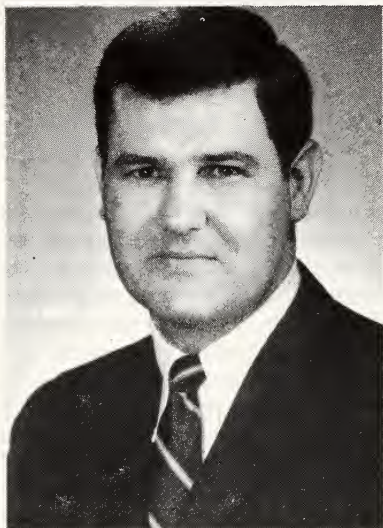
One community service that has been retained is the Community Thanksgiving Service. The service is held on Thanksgiving Day and rotates among the three downtown churches and Westside Baptist Church.

Yearly events provide many opportunities to recall names and faces. In conjunction with Christian Home Week, the church has, since the ministry of Dr. Bennett, observed Parent-Baby Dedication, with the event taking place on Mother's Day. The church papers and bulletins mention names that now belong to boys and girls in junior and senior high school!

The church has also practiced recognizing the high school graduates each year in a morning worship service. The graduating seniors have attended in caps and gowns and sat together for a presentation from the church and recognition for their achievement. Back in 1960 the church recognized a rather small group including: Billy Almond, Sandra Barden, Frances Creech, and Benny Shoemaker.

Summer activities have traditionally included Vacation Bible School, youth revivals, and trips to Ridgecrest and Caswell. It is of interest that Vacation Bible School in 1960 enrolled 191 and had an average attendance of 186. Also during that summer a group of girls attended an assembly at Caswell with Betty Chloe Payne.

The "sons of the church" tell much about a congregation and its activities, and First Baptist is to be commended on her sons who continue to make the name of Christ heard in the land. September of 1960 saw Bill Almond, Jr., licensed to the ministry of the Gospel. And in March of 1961 David McGugan, son of L. A. and Gladys McGugan, was



**BILL ALMOND, Jr.**  
Presently serving at the Louisburg  
First Baptist Church.



**DAVID MCGUGAN**  
Presently serving the Great Marsh  
Baptist Church and Pleasant Hope  
Baptist Church in Robeson Assn.

ordained to the Gospel Ministry. He was serving as pastor of Godwin Heights Church in Lumberton at the time, and continues to serve Robeson Baptist Churches today. David graduated from Pfeiffer College and Southeastern Seminary. Bill Almond, Jr., was ordained on March 10, 1963, and as has been indicated, went on to graduate from Campbell College and Southern Seminary in Louisville, Kentucky. He is serving as pastor of the First Baptist Church of Louisburg, North Carolina, at this writing.

Another of the church's sons to enter the ministry is Clarence Ammons, though Clarence entered the ministry from another occupation. Clarence is a son of F. M. Ammons (deceased) and Eula. When called into the ministry, Clarence was a Presbyterian and is therefore a Presbyterian pastor today. He presently serves in Denver, Colorado. The church still lays a strong claim on Clarence and his fine ministry for the Lord! It is with interest that June 11, 1967, was an occasion for Clarence to appear in the pulpit of his home church.

Another of the church's sons to be licensed to the gospel ministry was Larry McRacken, son of Herbert and Ruby McRacken. Larry's license was granted on September 3, 1967. He has since that time graduated from Wake Forest University in Winston-Salem and is doing work on

a master's degree there.

Youth retreats on the coast were extremely popular during the years of Pastor Mattox's ministry in Red Springs. The first was held at Holden's Beach in August of 1963, and Dr. J. Edward Humphrey, missionary to Nigeria was guest speaker. (Dr. Humphrey was supported by the church for several years on the mission field). Thirty-eight young people were present for the 1967 retreat held at North Carolina Baptist Assembly at Southport (Caswell).

Other encampments have been popular with the young people of the church over the years. For several years an associational camp was held at Salemburg on the college campus. Later, the association began making use of the camping facilities at Camp Monroe, owned and operated by the Presbyterians. Often the church had between twenty and thirty youth enrolled in the associational camps.

An intensified emphasis on involvement resulted in a Mission Vacation Bible School effort by several young people from the church in the early nineteen seventies. Over a three year period schools have been planned and conducted at Rennert Baptist Church with very fine results.

First Baptist Church has, as the record shows, maintained a strong interest in missions over the years. Women's Missionary Union has been perennially strong, and excellent promotion has been given to missions education for girls. Since the women turned Royal Ambassadors over to men in the late fifties, the boys' work has not met with strong success. It is indicative of the strong interest in missions to note the G. A. recognition services and coronations that have been held in recent years.

The church has also been very active in the Robeson Baptist Association over the years, with several of the members serving on vital committees and filling the leading posts. Pastor James Mattox served two terms as moderator of the association in the past dozen years. John Townsend was elected in 1966 to serve as vice-moderator of the association. Frances Wilson has served in recent years as President of Robeson Baptist Women's Missionary Union.

The church has also provided leadership at the state level with Raymond Ammons serving on the General Board of the North Carolina Baptist State Convention. James Mattox served as a trustee of the North Carolina Baptist Homes for the Aged, with one year as Chairman of the Board of Trustees. Bruce Schell was elected in 1971 as a trustee for Campbell College, one of seven North Carolina Baptist colleges. Pastor David Morrow was elected in 1972 to a term as trustee of the North Carolina Baptist Children's Homes.

Training has undoubtedly been a vital factor in the strength of the church's family. Ladies of the Women's Missionary Union have regularly been in sessions of World Missions Week at Ridgecrest for several years. With interest we note that Nell Schell attended WMU Week at Ridgecrest in 1961 while she was serving as WMU President with the church.

It is to be regretted that Training Union has met its demise in recent years with the congregation, for it was from the ranks of those attending Training Union that we see much evidence of fine achievement. Indeed, it was in July of 1961 that Allen Simpson, Betsy Wilson, and Larry McRacken were State Winners in the Junior Memory Work Tournament at



Caswell.

Some have said that the advent of universal television in the homes has caused Training Union and Evening Worship to be a thing of the past. It is readily discernible that Training Union **has** lost much ground in Baptist churches in the past decade, but whatever the reasons, the loss is tragic in that a vacuum has been left in the hearts of our people, and the training of Baptist laborers for the harvest is often left undone!

In browsing through the materials of the past dozen years one is impressed with the fact that revivals have often been strong plusses. Perhaps the most exciting revival of the decade was the one led by Pastor Mattox's brother, Actor Greg Walcott. The music was led by Hal Shoemaker. (Hal is a brother of Woodrow and uncle of Benny) The church reported phenomenal attendance from the town and surrounding area. Undoubtedly, many others of the revivals made eternal impacts upon lives dedicated to Christ during the services.

The list of activities seems almost inexhaustible, but the cantatas and the dramas, and the trips taken and the special features all compose a symphony of a people at work in the business of the Lord. Only time can tell the worth and influence to be harvested from what the people have done.

## **The Question Of A New Building**

Dr. Bennett in his closing sermon as pastor of the church on June 28, 1959, retraced the history of the church. He recalled the vision of those who first sensed the need of a Baptist church in Red Springs. He said:

From that day until this, there never has been any serious question about whether or not Red Springs should have a Baptist church. It has been, however, the responsibility of each generation to determine what kind of church it would have.

Dr. Bennett also pointed to the future by indicating some of the needs that the church would face in days ahead. One of these needs would be in the realm of building. About these building needs he said, "... We have learned by experience that a church reaches the point of slow growth until provision is made for it. Follow your leaders. Take the next step, whatever it should be, and you will enjoy the fruits of your effort."

In the succeeding twelve years, the church has made a most sincere effort to bring that advice to practice. There was a definite need for additional space, both in the educational facilities and in the sanctuary (The sanctuary seated three hundred). The most pressing need at the time of Pastor Mattox's arrival was with the parsonage. As has already been indicated, the parsonage was relocated with dispatch. Very shortly the congregation turned back to the vision of the future for the church building.

On April 1, 1962, "after considerable discussion and prayerful direction," the deacons recommended to the congregation that a building fund be begun immediately. S. H. Coleman placed a motion before the

congregation that \$1,000 from the current surplus, all collections on Easter Sunday, and (collections) on fifth Sundays thereafter, along with any surplus at the end of each quarter be channeled into the building fund. Brother Coleman's motion was given a second, and the congregation adopted the measure. The building fund was opened that week with a sum of \$1,048.57. Surely, no one present that day was aware of how far reaching that first \$1,000 was!

In the May, 1962, treasurer's report it is indicated that the fund had increased to \$2,115, and that the offerings had averaged over thirty-eight dollars per week above budget needs. By October of 1962, it was noted in **The Together** that the building fund had reached \$4,478. It was also estimated that from \$15,000 to \$20,000 would be needed before construction could be begun. In these early days, no adequate concept of what was to be built was possible. That was to come later.

As early as January, 1961, thought had been given to the matter of the church building decision. A study committee met on February 15, 1961, for discussion of possible moves toward building enlargement and improvement. The committee was composed of the following: Hartman Baxley, John McManus, Coit Norwood, Paul Wilson, Raymond Ammons, and Pastor Mattox. Raymond Ammons was elected to serve as chairman of the committee, and Paul Wilson was voted secretary. The committee also voted to include the chairman of deacons on the study committee.

The result of this early meeting was authorization of Hartman Baxley to contact Hiram Grantham and Waverly Barham about the possibility of purchasing property adjacent to the church property. It is apparent that appropriate contacts were made in an attempt to enlarge the downtown holdings of the church, but little success. The church did add to the original tract of land on Main Street from time to time, but these additions were tiny strips on the back of the lot. The church lot measured one hundred and fifty feet on Main Street, and with the last purchase, measured about one hundred and fifty feet deep.

It is only natural that upon finding adjacent property unavailable, the members of the study committee began looking at other possible sites. But such explorations did not take place without extensive thought on renovating or rebuilding at the Main Street site. A lady architect from Lumberton had been consulted about the prospects on renovation. The fruits of the inquiry produced a design which called for the removal of the sanctuary and rebuilding at an angle on the property. Another study suggested the excavation of the area beneath the sanctuary for a basement. But the space problem would not go away, especially the parking question.

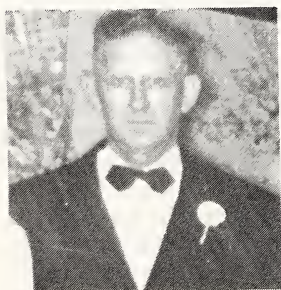
Paul Wilson relates that he and Hartman Baxley took a Sunday afternoon ride over town during those days of study. Hartman had a particular interest in continuing with the downtown location, but after many discussions and much study made the comment that a move to some new site was the only answer. On the Sunday afternoon mentioned, Hartman commented on a large open area just outside of the city limits on highway 211 (Lumberton Road). A move out from downtown would solve, once and for all, the space problem.

Wade Tyner was a native of Robeson County. He spent several years at Shelby, North Carolina, where he was in the automobile business. He

returned to Robeson County and became a member of First Baptist Church, and for several years, taught a men's Sunday school class. At the time of the church building study, Wade owned the above mentioned site (formerly the D. M. McMillan property). By late spring, 1963, the practicality of relocating the church building received thorough discussion, and on May 26, the church voted to purchase "5.8 acres of land on the Lumberton Road." The purchase price was \$15,000.

The September, 1963, issue of **The Together** carried a photograph of Wade Tyner presenting an option for the new property to S. H. Coleman, E. N. Barden, and Pastor Mattox in exchange for a check in the amount of \$10,000. The remaining balance of \$5,000 was to be paid shortly.

Just six days before Christmas, Hartman Baxley died. He had commented that the building project was for the next generation, but he had encouraged and promoted the decision to take what seemed a radical step—relocation. The name of Hartman Baxley remained on the list of committee members of the building finance committee "as a tribute to his untiring efforts toward a new church (building)." The Baxley family gave recognition to his interest in the project by asking that donations be made to the "Hartman Baxley Fund" in lieu of flowers. In February, 1970, Nettie N. Baxley, widow of the late Hartman D. Baxley, died. Again the family requested that donations be placed in the fund in lieu of flowers. The fund was used in the furnishing of the new building in 1973.



**Hartman Baxley, 1897 - 1963..was prominent in the community and church affairs. He strongly favored the decision to build the church facilities on the Lumberton Road...at his death the Baxley Memorial Building Fund was founded.**

There were other families to follow this lead in the years before the construction of the new building. Indeed, during the five years before the completion of the building, memorial funds were given with listings made in **The Together** very frequently. At this writing, a list is being compiled of all memorial gifts. This list will be printed and framed in a conspicuous place in the new building. It was decided by the deacons during the construction phase that plaques posted over the building would not do justice to the countless families who sacrificed heavily during fund raising efforts. It was nevertheless indicated that these memorial gifts should appear on the record and publicly displayed. (This list is also to be published in the appendix to this history.)

In January, 1964, **The Together** carried a listing of the members of the Building Committee. The list was as follows: Lacy Garner and W. H. Tyner, Co-Chairmen; **Plans Subcommittee**, Paul Wilson, Raymond Ammons, George Forloines, Bruce Schell, Grace Tolar; **Construction Sub-**



**committee**, the Co-Chairmen, Laurin McColl; **Furnishings Subcommittee**, I. J. Wicker, C. L. Norwood, Joyce Bounds; **Organ Subcommittee**, W. R. McDuffie, Gale Lewis, Linda McManus; **Finishing and Decorating Subcommittee**, John E. Townsend, Doris Mattox, Anne Myrick; **Finance Subcommittee**, E. N. Barden, T. S. Bayne, H. D. Baxley (deceased), S. H. Coleman, P. E. Lester; **Legal Subcommittee**, Durham Ratley; **Publicity Subcommittee and Secretary**, Lois Hagen; **Kitchen Subcommittee**, Mildred Shoemaker, Margaret Simpson, Preston Lane; **Grounds Subcommittee**, David Ratley, Roland E. Currie; **Memorials Subcommittee**, M. F. McLaughlin, Sylvia Lovette.

The committee met for a supper session on January 2, 1964, with Pack Bagwell, Secretary of the Church Architecture Department of the North Carolina Baptist State Convention. For several months, the Church Architecture Department of the Sunday School Board in Nashville, Tennessee, studied the church's situation. Suggestions were offered, and the church was urged to secure the services of a capable architectural firm.

The firm of Holloway and Reeves, architects of Raleigh, was retained to proceed with building plans, and by August, 1965, initial sketches were approved by the plans committee. On October 23 preliminary plans were presented to the committee, and on October 31 the plans were adopted by the church with a 165 to 38 vote. It was understood in the conference that the church was to approve the commencement of any construction.

Perhaps a hint to a loss of momentum can be seen in an entry during the month of September in the church conference minutes. There was a deficit of \$3,824.83 in Cooperative Program giving. This amount was borrowed from the building fund, and was replaced at a later date.

February, 1965, brought two proposals from the Building Committee. The first was that the parsonage indebtedness be paid off from Building Fund Savings. The balance on the debt was \$11,364.37. This was done, leaving a balance in the Building Fund of \$172.74. The second proposal was an intensive effort to begin in March to raise \$100,000 to be in cash and pledges and paid by 1966. The effort was adopted and a "Kick-off Supper" held in March, but the pledges nor the funds came with the desired intensity. By January of 1967 an appeal was issued to the congregation stating that \$72,000 in additional building funds would be needed by Easter of 1968 if construction were to commence at that time. Giving for 1967 marked an all-time high at \$50,276, but the needed funds for commencing construction were not rapidly accumulating.

In August of 1968 the estate of Miss Maude Moore was settled. In accordance with her wishes, \$1,000 was given to the Baptist Children's Homes of North Carolina, \$2,000 was given to Southern Baptist Foreign Missions, \$3,000 was given to Southern Baptist Home Missions, and \$5,000 was given to the Building Fund of First Baptist Church.

As 1969 opened, the Building Fund carried a balance of \$43,180. Building funds were coming in slowly, but surely. But Pastor James O. Mattox was not to realize the completion of the vision being wrestled with. On February 2, 1969, Pastor Mattox submitted his resignation to the congregation of First Baptist Church. He had accepted the call of the First Baptist Church of Rutherfordton, North Carolina, and would ter-

minate his Red Springs ministry on April 1. A rich ministry of nearly a decade was completed. Philip and Suzanne grew through most of their childhood years in Red Springs. Mark Shawn was born in 1964.

James O. Mattox made a wide mark during the sixties. He served two fruitful terms as moderator of the Robeson Baptist Association. He was also elected to the trusteeship of the North Carolina Baptist Homes for the Aged. He served as chairman of the committee on the Greater Robeson Evangelistic Crusade—the first county-wide tri-racial revival ever held.

The Mattox family was (and still is) held in great esteem by the people of Red Springs, both the Baptists and members of other congregations as well. Pastor Jim Mattox proved to be a big man in ways other than in mere stature, a man of grace, kindness, and imagination.

On the day that Pastor Mattox submitted his resignation, a meeting of the men was scheduled for the evening discussion group. The topic of discussion was to be the church's building program. It had laid dormant during fund raising efforts, and it seemed good to discuss it a bit. The group met in the sanctuary for opening prayer and a hymn, then dis-

**John Upton McManus was born on July 30, 1893 and died February 2, 1969. He served many years in this church as clerk, Sunday School Superintendent, Training Union Director and deacon. He died in the church house while attending a Brotherhood meeting.**



missed to groups. John McManus brushed by his faithful companion of many years at the piano. As the meeting drew to a close that night, John McManus slipped out to his promised home. He died in the classroom directly behind the sanctuary. Another of the long-time leaders of the congregation would never see the church in its new home.

On March 30, Pastor Mattox delivered his final message to the congregation, "Prelude Years to Your Greatest Era." In the evening a town-wide reception was given for the Mattox family. All that was to follow in the next few years rested heavily upon the foundations that had been laid. Without the efforts of the sixties, there could not have been the fruit of the seventies!



**Walter Dudley came to Red Springs in the early 1940s as Superintendent of Schools. Because of the years he taught the younger men's bible Class, and because of his dedication to it, the class was named "The Dudley Class" for a number of years. He and his family moved from Red Springs in 1963 and now live in Raleigh, N. C.**

## A Search For A Man To Stand In The Gap

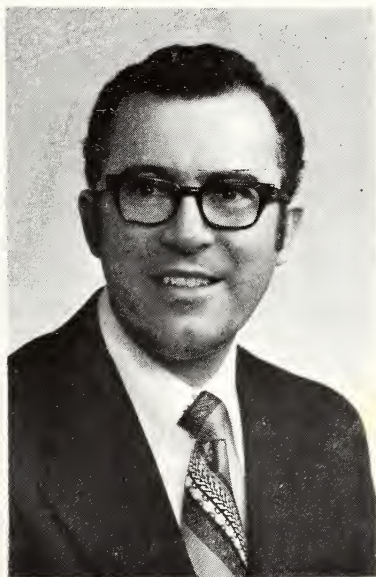
Ezekiel 22:30 says, "AND I SOUGHT FOR A MAN AMONG THEM, THAT SHOULD MAKE UP THE HEDGE, AND STAND IN THE GAP BEFORE ME FOR THE LAND . . ." The search implied by the Old Testament prophet must express the frustrating task before every Baptist pulpit committee. Paul Wilson, Grace Tolar, Betty Ammons, E. N. Barden, S. H. Coleman, Lacy Garner, and John Townsend were charged with the responsibility of searching out a pastor to "fill the gap."

Contact was made in early May by telephone with David Francis Morrow, pastor of the First Baptist Church of Whitesburg, Kentucky. He was a native of Albemarle, North Carolina, and had served churches in the Stanly Association (Philadelphia and South Albemarle) before assuming the Kentucky work in 1965. The telephone conversation arranged for the committee to be in Whitesburg on the second Sunday in May, but since it was Mothers' Day, only two members of the committee made the trip—Lacy Garner and Paul Wilson. The two of them miscalculated the time required to negotiate the mountain roads and were not present for the start of the morning worship hour, but as the sermon began they were to establish contact with the next pastor of the Red Springs First Baptist Church.

By the end of the month, the father of the prospective pastor had suffered a heart attack and died in Albemarle. It was in the week following the funeral that David and Sue Morrow made a first visit to Red Springs. Shortly, the full committee was to appear in Whitesburg to issue an invitation to appear before the Red Springs congregation.

On July 6, David Morrow preached his first sermon before the congregation—"When the Blind Shall See" (Mark 10). The congregational

**David F. Morrow** -pastor from August, 1969 to the present. Mr. Morrow took up where Mr. Mattox left in the building program, and has led the church through the present building effort. For a time like this God had surely led the right man to "Stand In The Gap" and lead a people.





vote later in the month was for extending an invitation to the Morrows to accept the call of the church. The call was accepted and the parsonage on South Main had four new occupants by mid-August—David, Sue, Kristi, and Joseph.

As the Morrows moved in, another of the notable and capable interim pastors moved on. Guilford Daugherty served well from April through mid-August. Dr. William Strickland, professor at Southeastern Baptist Seminary, had served as interim on two previous occasions.

### A NEW HAND TO THE PLOW

The Morrows quickly settled into the Red Springs routine. The children were enrolled at Peterson Elementary School, and Mrs. Morrow assumed responsibilities in the classroom at Red Springs Senior High School as a business teacher.

S. H. Coleman made a weekly habit of visiting on Thursdays with the new pastor. Brother Coleman's help and the help of Ron Adcock, Assistant Pastor, were of vital aid in acquainting Pastor Morrow with the community.

The church publication underwent considerable revision during those first weeks. **The Together** had been an on again—off again effort during some periods. It had been more recently a monthly publication, but the new pastor asked that the publication be revised and made a weekly issue. Work had been done on a weekly paper in Kentucky that proved to be helpful in Red Springs.

The printing of **The Together** was changed from being set in type to the offset process, and the mailing permit was changed from third class to second class. The result was that the paper was mailed out weekly for less than it had been mailed out monthly. With a simplified format, the paper assumed a new appearance and continues weekly to the present.

Efforts were also made to have full-scale Sunday evening worship services (though attendance has not been back up to previous levels), and Wednesday evening prayer services were begun.

## The Building Gets New Attention

In September of 1969 the Building Fund passed the \$60,000 mark. Plans were in hand, but there was some confusion about the building project. Obviously, the entire project as adopted could not be begun in the near future, because cost estimates were in the neighborhood of \$600,000. The plans committee began to meet in consideration of what action to take. The preliminary drawings were sent to Nashville for evaluation by the Department of Architecture of the Sunday School Board of the Southern Baptist Convention.

The response from Architect Paul M. Johnson indicated a strong disfavor with the layout, the major objection being with the perfect symmetry of the proposed building. In a letter dated September 21, 1970, Mr. Johnson stated, "Symmetry stifles organic, natural growth . . . Some

churches have built a twin wing which was not needed, simply because they were so wedded to the idea of a symmetrical arrangement. This would be ludicrous."

The professional advice given by the Sunday School Board was a new source of consideration by the committee. If there were critical flaws in the design, this was the time to say so. The committee members did some long, hard soul-searching in the autumn of 1970. During this period of re-study, the firm of Jordan, Snowdon, and McVicker, Architects and Engineers of Laurinburg was consulted.

After painstaking study, the plans committee, in conjunction with the Building Fund finance committee, formulated recommendations to the church for consideration. On Sunday morning, January 3, 1971, the church met in full conference to consider the new proposals.

The first would dispose of the previous plans adopted by the church. This involved a loss of fees invested in the first study amounting to \$3,999. The church was willing to accept the loss and begin again.

The second and third proposals were contingent upon the first action. They were namely, to employ the firm of Jordan, Snowdon, and McVicker to submit, in cooperation with the plans committee, new proposals for the use of the Lumberton Road property; and that the church commence construction whenever the congregation approved plans and borrowing.

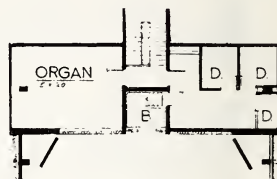
The congregation approved the recommendations by secret ballot (to insure full expression of the desires of the congregation). The vote was 196 voting "for" and 16 voting "against." Two more major votes were to face the congregation in the months ahead. One was the adoption of new plans; the other was the adoption of borrowing proposals. These votes were written into the January 3 recommendations; again, to guarantee a full expression of the congregation's convictions.

Architect Reggie McVicker was thorough in getting his homework done before beginning the design for a Baptist church building. Being a Methodist, McVicker set about to study materials from the Sunday School Board. He attended an all-day session on church architecture held in the Shamrock Drive Baptist Church in Charlotte. His first sketches indicated that these studies were paying off. (Surprisingly, the final design of the building to be built was closely akin to a drawing submitted by the Sunday School Board, although Mr. McVicker never saw the drawing which was held in the church files!)

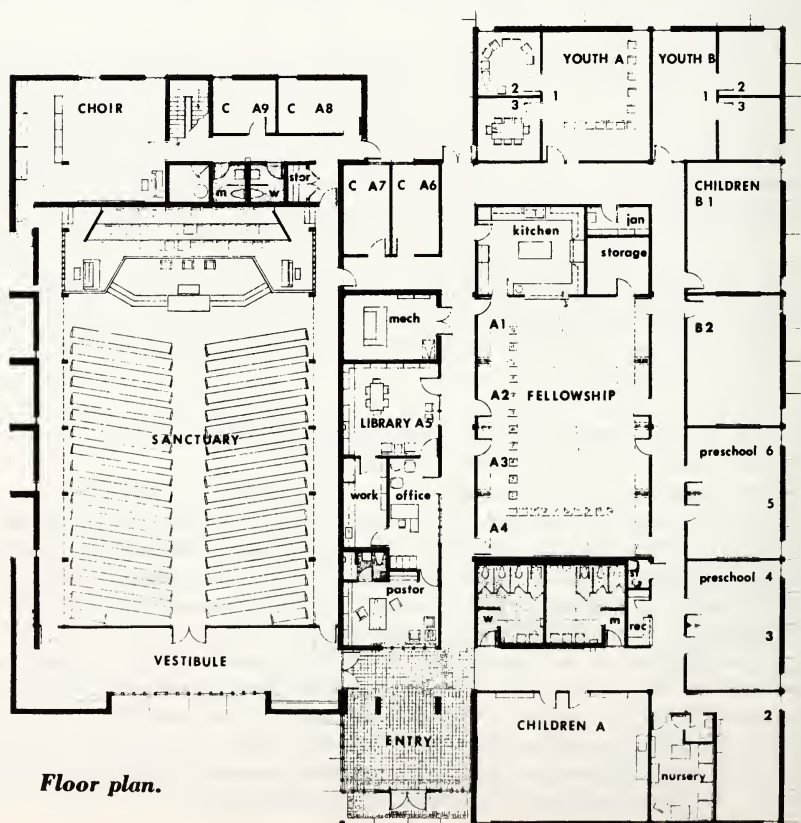
On Sunday evening, August 22, the congregation assembled to receive the presentation of the plans by the architects. The drawings were published in **The Together**, and church families had time to make a study of the proposals. With a smaller Sunday evening congregation on hand, the plans were adopted by a vote of 106 to 5. Construction drawings were begun by the architects in early September.

The Building Fund continued to grow (the total passed \$90,000 in January of 1971), but there was an apparent need for acceleration. On October 31, 1971, a pledge and high offering day was set aside, with all offerings that day going into the Building Fund. The offering was \$9,065.53, and 262 pledge cards were submitted, with \$38,654.50 pledged to the Building Fund over an eighteen month period.

With drawings being prepared for construction, there loomed two hurdles before the congregation. The first had to do with the downtown property. A buyer had to be found who could make use of the educational building. The other hurdle was an alarmingly high rate of interest being charged on mortgages. At one time the interest rate had risen to almost 10%! It was agreed that an excessively high interest rate would hinder the church's adoption of borrowing agreements. The feeling was that 8% was high, and that the church would be fortunate to receive 7% money.



**PLAN UPPER LEVEL**



**Floor plan.**



The first obstacle fell when the Town of Red Springs agreed to buy the downtown property for \$50,000 (It had been appraised at \$59,000) The vote concerning the sale of the downtown property was taken on March 5, 1972, and the result was 151 to 2 for the sale (again, by secret ballot).

Bids were opened on the proposed construction in the church fellowship hall on March 30, 1972. Smith Construction Company of Whiteville placed the low bid. When all sub-contractors were indicated, the project was determined to have been bid at \$370,000, exclusive of architect's fees, furnishings, and paving.

Two institutions indicated a willingness to lend money to the congregation, Southern National Bank and First Union National Bank. Through the generosity and extra consideration of First Union National Bank, the church was offered \$180,000 at 6% for a period of fifteen years! The last hurdle had fallen!

## A Year Of Construction

Groundbreaking services were set for Sunday, April 16, 1972. The winter and early spring had been marked by rain showers, and there was some concern about the weather for the day of groundbreaking, but the day broke beautifully clear, if a bit windy!

Following the morning worship hour, a large number of church people and invited guests assembled on the Lumberton Road property. Tents had been borrowed from Red Springs Funeral Home, and beneath them had been set a magnificent meal. But the first order of the day was the formal breaking of the ground. John E. Townsend, chairman of deacons, had brought a new ground plow,\* and to this had been attached a long rope. At the moment of breaking the ground, a large number of the church people pulled on the strong rope, and the soil rolled back in an impressive furrow!

The new building had not been staked out, so it was difficult to tell exactly about the location of the walls in relation to the perimeters of the six acre field. As it turned out, the plow had broken the ground at the very spot where the sanctuary was to rise!

A request was entered with the Red Springs Town Council in May of 1972 for annexation of the church property to the Town of Red Springs. At the same time several of the lots surrounding the church property were annexed.

Mid-May brought the first real evidence of construction on the building site. A bulldozer stripped away the topsoil, and before long the first foundations were dug and poured. By July, steel and arches were erected, and the building began to assume form. Questions began to arise from interested townspeople as to why the building was set "crooked" on the lot. The same question had arisen when the drawings were presented. The architects explained that the building was set at an angle on the

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\* A "new ground" plow was designed for use in newly cleared fields. The plow used was actually quite old.

property to better utilize the lay of the land and the shape of the lot. Architect McVicker also insisted that the angle of the building made it far more interesting!

By early winter the construction was moving well. The windows had been installed in the educational building, and shingles were delivered for the roof. Items like office equipment and carpet were on

**...and a people  
ask God to bless  
the undertaking  
of a building  
project**



**John Townsend  
handles the plow  
As Ground Is  
Broken**

**Lacy Garner,  
Chairman of the  
Building Com-  
mittee with  
Pastor, David  
Morrow and the  
architects, Sam  
Snowdon and  
Reggie McVicker**



order. Incidentally, Red Springs Mills (Deering-Milliken) sold carpet to the church through one of their salesmen at a most attractive price. Carl Hunter, plant superintendent and a member of the church, was of great help in working out details. Actually, several men of the church expended extra efforts to assist with various aspects of the program. Bill Almond, Laurin McColl, and Lacy Garner met regularly each month in



**Michael Sherrill  
sounds the trumpet  
at groundbreaking  
service**

**Everyone gets in on the  
groundbreaking  
event on April 16, 1972**



**The moment of ground-  
breaking is at hand**



construction conferences. These conferences were conducted by the architects, and all contractors were required to attend for the purpose of coordinating and projecting the work.

Bruce Schell continued to be of great help to the church, both in advising about construction matters and in helping to arrange details on borrowing. Throughout the entire planning and construction phases,

**Young and old alike participate in the historic groundbreaking event on a windy Sunday**



**A picnic on the grounds was enjoyed by the church family and visitors**

**David Ratley serves cool drinks from the back of a pick-up truck**



Ralph McQueen was a constant source of counsel and a faithful friend to the church (though himself a Presbyterian). E. N. Barden, Tom Bayne, Duncan Humphrey, S. H. Coleman, and Jack Autry all were of great help in getting things moving in needed finances. George Forloines assumed the responsibilities of treasurer of the building project and kept an excellent set of records.

The furnishings committee tallied many hours in their work. A complete inventory of furnishings in the old building was made, and the needs of the new building were determined. Long sessions in decision making on furnishings were put in by the group. Louis Sherrill served as chairman, and Annette Phillips, Martha Lee Bullock, June Livermore, Betty Lou Smith, and I. J. Wicker served on the committee.

Members of the plans committee put in untold hours during a period of several years. They are to be commended on their untiring efforts and their willingness to continue through to completion. The committee included: Paul Wilson, Raymond Ammons, George Forloines, Bruce Schell, and Grace Tolar.

As to the co-chairmen, Wade Tyner was stricken with a disabling heart attack and found it necessary to curtail his activities drastically. Lacy Garner continued through the project serving as chairman and meeting almost every time a subcommittee met.

## What About The Organ?

One of the thorny questions during building had to do with an expensive item—an organ. In the original projections with Jordan, Snowdon, and McVicker, it had been decided, somewhat arbitrarily, to include \$6,000 to move the church's old pipe organ (it was installed in 1947). When a decision was finally necessary, the organ committee was expanded from three to seven members (including the original three members, Mrs. John McManus, Sr., Mrs. Charles Lewis, and W. R. McDuffie; and adding Tommy Ammons, I. J. Wicker, Jack Autry, and Mrs. W. B. McArthur).

Funds were not plentiful beyond the amounts of the contracts, and heavy expenditures on an organ were out of the question, but someone had to say with authority just what the church would do about an organ.

Harold McEachin had worked on the church's organ for a number of years. Indeed, he had made his living in organ maintenance for several years, and he had a room at his house in which he was rebuilding an old theatrical pipe organ! Harold met with the committee and indicated that the pipe organ could be moved and overhauled (leather replaced on the bellows) for about \$1,500. The committee decided to take that route.

It was learned that the Methodist church in Laurinburg had removed their pipe organ, and Harold went over to have a look at the parts stored in McNair's cotton warehouse. There were no pipes that could be used, but there was a most usable console that had not been used more than a few years. It was decided that the console would be

bought to use with the church's organ. The console was bought for \$600.

If there is value in something old, there must be value in the pleasant sounds of the old pipe organ as they fill the new setting where the First Baptist Church of Red Springs meets for worship!

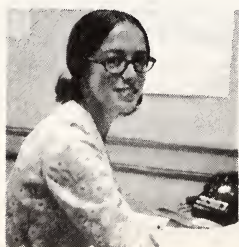


**LINDA  
COOK  
McMANUS  
AT  
THE  
CONSOLE**

A pipe organ, however, is a mere mechanical instrument, and it remains that until a capable personality takes place at its console to make it come to life and speak.

For many years the church has been blessed with a most devout and dedicated organist in the person of Linda Cook McManus. During these years she has devoted her talents to the service of the Lord through the musical instruments in the church sanctuary. This is not to say that she has not served in other capacities, for Mrs. McManus has been vitally alive in the missions work of the church and in the Sunday School in addition to her role of organist/pianist.

It is altogether fitting that this writing makes mention of Mrs. McManus and her rich contribution to the life of the church family. She has faithfully appeared to take a place of service for countless funerals, both in the sanctuary and in dozens of other churches and the funeral homes. On the joyful occasion of weddings she has also willingly appeared for numberless rehearsals and marriages. The sweet and gracious spirit of this lovely lady has all the more enhanced her faithful service to the Lord and to First Baptist Church.

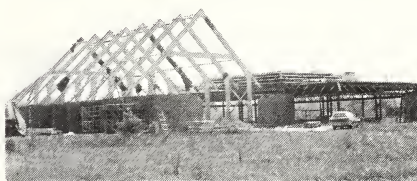


**Barbara Green-although she served for only a few months, from May-Nov, 1972, Barbara worked efficiently and well as church secretary. She now lives in Greensboro, N. C.**



# *New Church Building*

## *Moving Upward*





## Dedication Of A New Home

What First Baptist's people began on April 16, 1972, they finished on April 15, 1973. James O. Mattox was scheduled to return on the occasion of the dedication of the new church building for the purpose of preaching the sermon of dedication. Other pastors of the church in former days were asked to come for the occasion, and many of them did.

The new church building was a departure from the traditional architectural forms in this part of the country. For nearly half a century, churches in this part of the country have been built with white columns and steeples, but this building is a part of a new age. It serves as a bridge from one era to another, signifying that wherever men are, there God will be working among them to do his work of love and redemption.

*The Congregation of the  
First Baptist Church  
of Red Springs, North Carolina  
cordially invites you to attend the  
Community Dedication Service  
of the New Church Facilities  
at 701 East Fourth Avenue  
on Sunday afternoon, April fifteenth  
nineteen hundred and seventy-three  
at two o'clock  
Open House will be observed following the service.*



## The Church Family Goes On

The impression may be gotten that nothing else went on among the church people during these years of financing and building a new church house, but that impression would be false. The church went on as usual, maybe better than usual. The Sunday School continued, and the worship services were held. There were births, marriages, and deaths. And there were those who were born from above and became a part of God's great eternal family.

The days and months immediately following this writing will be filled with growing accustomed to meeting in a new place, but if the past is truly prologue, the years ahead should provide a spiritual adventure all their own!



**THE MORROW FAMILY**  
Joseph, Kristi, Sue, and David

**SOME INTERESTING**

**FACTS,**

**HISTORY,**

**AND**

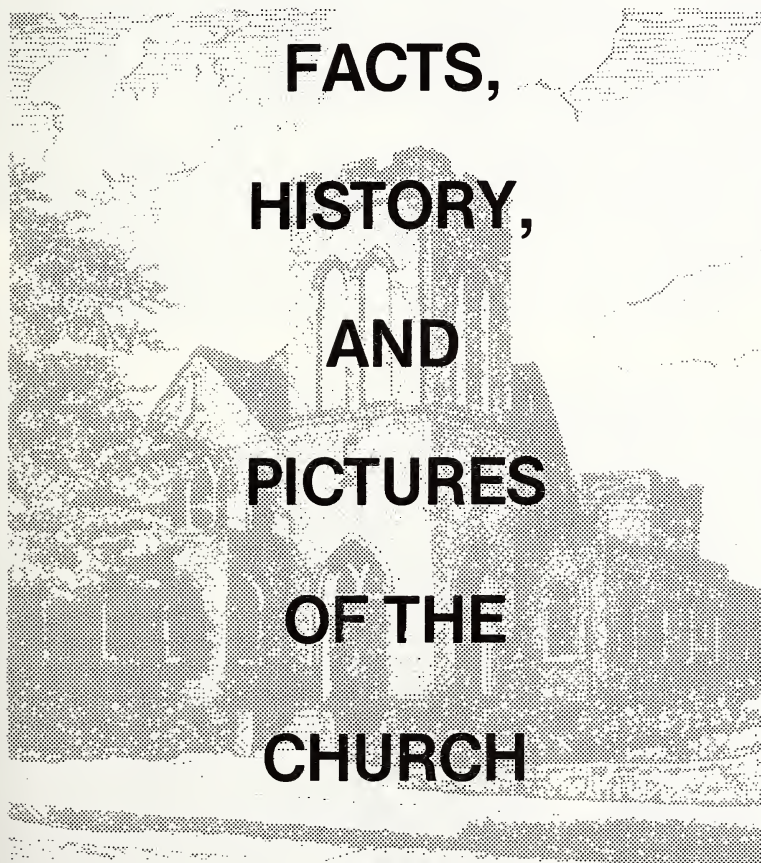
**PICTURES**

**OF THE**

**CHURCH**

**AND**

**ITS PEOPLE**





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**THE SUNDAY SCHOOL - 1972 - 1973**

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***Preschool A***

**CRIB NURSERY**—Jennefer Lane, Brian McGugan, Mary Helen Belmain, worker; Ruby McCracken, worker. Not pictured: Janice Hall, teacher. **TODDLERS**—James Erven Gaskill, Steve Hall, Betty Thomas, leader; Wanda Gaskill, Beulah Smith, leader; Lillian Lane, leader; Not pictured: Keyna Humphrey, Jon Rice, Amy Small, Ken Hall.





### TWO AND THREE YEAR OLDS

John McManus, Laura McArthur, Jeannie Creech, Deric Townsend, Vickie Creech, Tina Culbreth, Eric McDonald, Ken May, Susan Creech, Julie Collins, Jamie Howard, Florence Barden, teacher; Kathleen Wicker, teacher; Gloria Arrington, teacher; Betty Hunter, teacher; Martha Ammons. Not pictured: Grace Bowen, teacher; Chris Cagle, Julie Collins, Penny Rice, Douglas Cottrell, Catherine McArthur, director; Margaret May, co-director; Gail Boyles, secretary.



### *Preschool B*

#### 4 AND 5 YEAR OLDS

Front row: John McMillan, Kenneth Bunnell, John Ammons, Scott McDonald, Arnold Miller, Jeannie Ammons, Renee Hall, Joan Klingenschmidt, Vicky Britt, Ty Staples, Drake Saunders, Diane Dean. Teachers, left to right: Mary Catherine Autry, director; Helen McDonald, Rosalind Batchelor, Emogean Goldsberry, Louise Creech. Not pictured: Jamie Small, Michelle Fredericks.



### *Children A*

First row—left to right: Joy May, Janie Gaskill, Melissa Evers, Lisa Creech, Greg Lane, Paula Boyd, Suzanne Miller. Second row: Jamie Miller, Saunders (visitor), Kelly Odom, Michael McQueen, Jon Hamilton, Saunders (visitor), Greg Bounds, Roy Hall, Michael Smith, Gary Ray, Eric Lewis. Third row: Harry Boyd, W. B. McArthur, Lacy Garner, Eva Pait, Helen Humphrey, Mabel Simpson, director. Not pictured: Robbie Benton, Jim Ray Bounds, Cindy Bowen, Donna Huggins, Maria Peavy, Pam Huggins, Sheila Belmain, Jay Dean, William McGugan, Ronald Hill, Jeffrey Wilson, Doug Haggins, Joe Lee Cottrell, Scott Parnell.



### *Children B*

Left to right—First row: Julie Shook, Beverly Goldsberry, Linda



McManus. Second row: Marcia Currie, Gail Creech, Beth May, Mary Ammons, Pam Creech, Janet Bunnell, Mollie Smith, Pam Hamilton. Third row: Philip Burns, Billy Klingenschmidt, Joseph Morrow, Brian Staples, Ricky Britt, Thomas Ammons, Jimmy Hunter, Steve Thomas. Fourth row: Richard Evers, Mark McKellar, Freddie McQueen, Sandra Belmain, Ron Ammons, Stephen Batchelor, Donald Miller. Fifth row: Mrs. Claude Snow, Mrs. Tommy Ammons, Mrs. Bob Klingenschmidt, Jay Boyes, Bob Klingenschmidt, Rufus Odom, Lisa Yosich, Christy Sawyer. Not pictured: Susan Belmain, Jennelle Bowen, Sheila Dean, Cynthia Sessoms, Russell Boyd, David Shook, Richard Evers, Robbie Boyes, Lucky Hughes, Paul Reese, Steve Shook, Tim Smith.



## *Youth A*

Front row—left to right: Timmy Lane, Diane Klingenschmidt, Beth Lester, Nathan Britt, John Odum, Ronnie Goldsberry, Mickey Miller, Billy Phillips, Roger Klingenschmidt, Leslie Dean. Second row—left to right: Brenda Reese, Mary Lou Sherrill, teacher; Cindy Sherrill, Shandra Smith, Brooks Wicker, Tammy Jo Gillis, Kristi Morrow, Holly Arrington, Judy White, Keith Currie, Kelly Boyd. Third row—left to right: Wayne Klingenschmidt, Dennis Miller, Steve Smith, David Townsend, Edward Lewis, Lyn Garner, Mark Culbreth, Ray Ammons, Betty Sue Currie, teacher; Linda Ammons. Not pictured: Rachelle Viator, Bobby Yosich, Tammy Townsend, Regina Collins, June Livermore, Allyson Robertson, Emma Jean Kennerty, Wanda Gaskill, teacher; Stevie Pridgen, Kathy Haggins, Ramona Boyd, Donna Hughes, Pamela Viator.





### *Youth B*

**Seated:** Laura Odum, Elaine Brock, Mary Lou Gecovis, Wanda Burns, Katherine Odom, Lori Lewis. **Standing:** Bonnie Smith, Kenny Sherrill, Sam McKellar, Susy McKellar, Larry Currie, Mike Dean, Mike Hunter, Darrell Goldsberry, Gary Phillips, Marion Sawyer, Charles Ballance, Dale Lane, Mike Boyd, Patricia Townsend, Richard Batchelor, Tommy Wilson, Betty Ammons, director; Lucy McManus, teacher; Paul Wilson, teacher; Jack Ammons, teacher. **Not pictured:** Jimmy Autry, Leslie Edwards, William Herndon, David Stroud, Suzanne Lester, Karen McMillan, Arden Robertson, Gary Bullock, Brenda Burns.



### *College And Career*

**Left to right:** John E. Townsend, Jr., Elaine Simpson, James Ballance, Joan Winters, Jack Autry, teacher. **Not pictured:** Robert Forloines, Billy McInnis, Michael Sherrill, Sharon Carver, Irene Townsend.



### *Young Married Class*

Left to right: Harry McGugan, Sherry McGugan, J. C. Rise, Eugenia Rice, Charles Wilson, Janice Wilson, Frances Wilson. Not pictured: Charles Winters, Eleanor Winters, George Hall, Joan Hall, John Cagle, Nancy Cagle, Donald Hall, Carolyn Hall, Don McMillan.



### *Sunshine Homemakers*

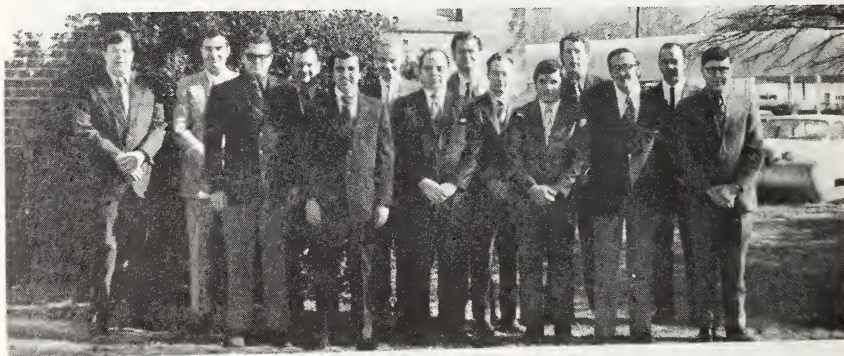
Left to right: Barbara Townsend, Adelaide Shoemaker, Betty Lou Miller, Lynn Collins, Judy Hatcher, Sue Morrow, teacher; Shirley Evers, Delane Hamilton, Virginia Smith. Not pictured: Helen Bunnell, Shirley Collins, Pat Cottrell, Billie Farrington, Gale Howard, Carolyn Huggins, Helen McDonald, Carolyn Ratley, Frances Ray, Evelyn Small, Kay Thomas, Cedricia Wilson, Lucy McManus.





### *Willing Workers*

Front row—left to right: Peggy Townsend, Joyce Miller, Jenny Smith, Margaret Sessoms, Julie Rushin, Annette Phillips, Ruby Britt, Grace Tolar, teacher; Margaret Simpson, Virginia McColl. Second row—left to right: Joyce Miller, Ruth Lane, Doris Almond, Luzetta Bounds, Martha Lee Bullock, Audrey Smith, Louise Currie, Fay Arrington, Margie Ballance, Betty Smith, Hazel Odom, Lib McMillan, Madeline Townsend. Not pictured: Lennie Boahn, Janie Boyd, Myrtle Burcham, Eloise Burns, Jerry Haggins, Alice Hill, Barbara Hughes, Pearle Lester, Margie Miller, Pearle McDougald, Marie McKellar, Elsie McKellar, Rachel Nye, Norma Odum, Myrtle Sandiford, Mildred Shook, Carleen Stroud, Maxine White.



### *Young Men's Bible Class*

Andy Forloines, Charles Lewis, teacher; John Ray, Clifton Dean, Wayne Farrington, Wade Hatcher, Roshell Miller, Kenneth May, Hudson Lane, David McDonald, Danny Collins, Benny Shoemaker Robert Bunnell, James Small. Not pictured: Claudia Boahn, Grant Collins, Elmo Gaskill, James Howard, Clyde McGugan, John McManus, Jr., D. A. Ratley, Jr., Ted Smith, David Stroud, Richard Thomas, Glenn Townsend, James Wilson, Boyd Collins, Billy Bowen.





### *St. Luke Bible Class*

Front row—left to right: Billy Smith, Claude Stultz, Carl Hunter, Louis Sherrill, Thedford Simpson, John Schell, Jack Bounds. Standing: Tommy Ammons, Ben Arrington, Laurin McColl, P. E. Lester, Elliott Smith, Max Burcham, Bill Almond, Duncan Humphrey, Bill Lester, Floyd Carney, Charles Currie, Ed Ballance, Nolan Phillips, Earl Rushin, Eugene Currie, John Townsend. Not pictured: Garland Arrington, Jack Ammons, Rex Bullock, Charles Burns, Wilton Bounds, David Ratley, J. W. Russell, teacher; Bruce Schell, Lester Townsend, Robert White, Melvin Ingram, Preston Lane, James Odom, S. J. Reese.



### *Friendship Class*

Front row: Eula Lindsay, Lizzie Belle Jackson, Viola Dean, Nell

Schell, Cecilia Bayne, Berta Kasilevich, Nell McCullers, Mary Ella Stultz, Amanda Soles, Irma Sawyer, Mabel Bowen, Grace Varnum, Mary Vinzant, Gladys McGugan, Second row: Tressie Norris, Ethel Curtis, Ozelle Hair. Third row: Gladys Carney, Sadie Kennedy, Katherine Tucker. Fourth row: Cora Forloines, Sadie Ratley, Louise Morgan, Grace Garner. Not pictured: Ruby McRacken, Mary Smith, Mary Bounds, Margaret Schell, Sylvia Lovette, Vallie Mae Murchison, Wyomah McQueen, Katherine Ratley, Dorothy Russell, Hazel McLaughlin, Thetis McDuffie, Alice Seals, Alma Walton, Louise McNeill, Madge Cope, Lillian Edens, Katie Merritt, Agnes Page, Sarah Pait, Kathleen Sessoms, Margaret Tyner.



### *Women's Bible Class*

Left to right: Viola Davis, Dorothy Coleman, Cleaton Lindsay, Janie Edens, Linda McManus, Ethel Culbreth, Madge Grimsley, Hattie Huggins, Cassie Britt, Meta Shook, Mae Shook, Nancy Herring, Eulah Ammons, Rosella Tucker, Lillian Huyssoon. Not present: Gale Lewis, teacher; Audrey Collins, Kate Cottrell, Marie Grimsley, Sadie McQuage, Flora Moody, Annie Shook, Willie Mae Miller.





### *Fellowship Class*

Left to right: A. C. McCullers, B. E. Simpson, T. S. Bayne, Lloyd Hill, Y. R. Shook, Otis Sessoms, Earl Lindsay, George Forloines, teacher; Herbert McRacken, John Hair. Not pictured: Durham Ratley, Weyland McDuffie, David Lovette, Wade Tyner, Harvey Lee, Melvin McNeill.



### *Duncan Memorial*

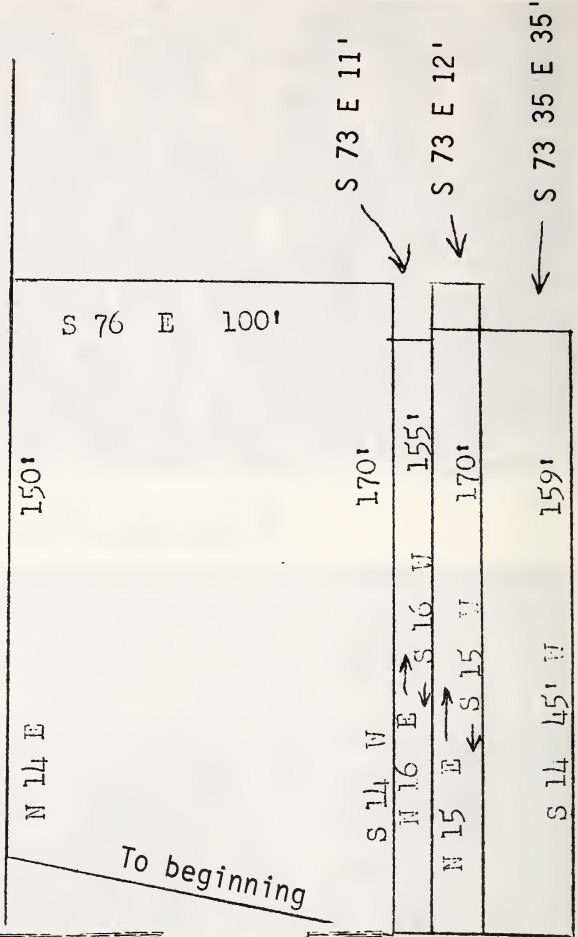
Marsh Shook, S. H. Coleman, E. N. Barden, Raymond Ammons, Lee Davis, G. S. Edens, L. A. McGugan, I. J. Wicker, teacher. Not pictured: Boyd Collins, George Grimsley, M. F. McLaughlin, Walter Davis, John McGugan.



Book 3-E  
Page 298

PROPERTY LINES OF CHURCH PROPERTY LOCATED ON MAIN STREET -  
Showing additions purchased at rear of lot.

McQueen ( Now South Main Street)



To Beg.  
(about) N 73 W 12'  
N 69 55' W 35'

## Resident Membership March, 1973

Almond, Bill R.	Bowen, Mrs. Billy
Almond, Mrs. Bill R.	Bowen, Mrs. Sandy
Ammons, Mrs. F. M.	Boyd, Harry
Ammons, G. Thomas	Boyd, Mrs. Harry
Ammons, Mrs. G. Thomas	Boyd, Michael
Ammons, John G.	Boyd, Kelly
Ammons, Mrs. John G.	Boyles, Mrs. Wesley
Ammons, Raymond	Britt, Mrs. Albert
Ammons, Mrs. Raymond	Britt, William F.
Ammons, Raymond M., Jr.	Britt, Mrs. D. T.
Ammons, Ronald B.	Brock, Elaine
Ammons, Mary	Bruner, Mrs. B. F.
Anderson, Mrs. J. E.	Bruner, Miss Effie
Arrington, C. G., Jr.	Bullard, Daniel
Arrington, Mrs. C. G., Jr.	Bullard, James C.
Arrington, C. G. III	Bullard, Robert
Arrington, Gloria	Bullock, Rex
Arrington, Holly Gale	Bullock, Mrs. Rex
Arrington, O. B., Jr.	Bullock, Alan
Arrington, Mrs. O. B., Jr.	Bullock, Gary
Arrington, O B., III	Bunnell, Robert
Autry, S. J.	Bunnell, Mrs. Robert
Autry, Mrs. S. J.	Burcham, Max O.
Autry, Jimmy	Burcham, Mrs. Max O.
Baker, Mrs. M. A.	Burke, Mrs. Ronnie
Ballance, Charles	Burns, Brenda Kay
Barden, E. N.	Burns, Charles R.
Barden, Mrs. E. N.	Burns, Mrs. Charles R.
Barnes, Mrs. Robert	Cagle, John
Barrington, Mrs. Virginia	Cagle, Mrs. John
Batchelor, Mrs. Rosalind	Carney, Floyd
Bayne, Thomas S.	Carver, Sharon
Bayne, Mrs. Thomas	Coleman, S. H.
Beard, Miss Mary Lou	Coleman, Mrs. S. H.
Belmain, Leroy	Collins, Boyd
Belmain, Mrs. Leroy	Collins, Mrs. Boyd
Benton, Mrs. Bobby E.	Collins, Boyd G.
Boahn, Claudia	Collins, Mrs. Boyd G.
Boahn, Mrs. Claudia	Collins, Mrs. C. L.
Boatwright, Mrs. A. L.	Collins, Danny
Bounds, Jack	Coilins, Mrs. Danny
Bounds, Mrs. Jack	Collins, Grant
Bounds, Jackie	Collins, Mrs. Grant
Bounds, Gregory	Collins, Robert
Bounds, Wilton	Collins, Mrs. Robert
Bounds, Mrs. Wilton	Collins, Regina
Bounds, Carl D.	Collins, Thomas
Bowen, Billy	

Collins, Mrs. Tromas	Edwards, Aaron
Collins, Mrs. Wanda	Edwards, Mrs. Aaron
Cope, Mrs. Madge	Edwards, Mrs. Connie
Cottrell, Joe Lee	Edwards, James T.
Cottrell, Mrs. Joe Lee	Ellenburg, Earl
Cottrell, Mrs. Kate	Ellenburg, Mrs. Earl
Coxe, Mrs. Ewing	Ellis, Mrs. Sallie
Creech, Bobby	Engram, Melvin
Creech, Mrs. Bobby	Engram, Mrs. Melvin
Creech, Mrs. Louise	Evans, Gale
Creech, Gail	Evans, Fred
Creech, Pam	Evans, Mrs. Fred
Culbreth, Mrs. Jimmy	Evers, Mrs. James
Culbreth, James L.	Evans, Freddie
Culbreth, Mark Kevin	Farrington, A. D.
Currie, Charles	Farrington, Mrs. A. D.
Currie, Mrs. Charles	Forloines, George
Currie, Roland E.	Forloines, Mrs. George
Currie, Mrs. Roland E.	Forloines, Robert
Currie, Larry	Garner, Lacy
Currie, Keith	Garner, Mrs. Lacy
Currie, Marcia	Garner, Lyn
Curtis, Mrs. Ethel	Garner, Mrs. Ann
Davis, Mrs. Calvin	Gaskill, Elmo
Davis, George	Gaskill, Mrs. Elmo
Davis, Mrs. George	Gecovis, Mary Lou
Davis, Mrs. Ida	Gillis, Tammy
Davis, Lee	Goldsberry, Mrs. George
Davis, Mrs. Lee	Goldsberry, Darrell M.
Davis, Isabel	Goldsberry, Ronald
Davis, Walter G.	Grimsley, Mrs. J. L.
Davis, Mrs. Walter G.	Grimsley, Fred
Davis, Ann Marie	Grizzle, Roy Junior
Dean, Clifton E.	Hagen, Dennis
Dean, Mrs. Clifton E.	Hagen, Mrs. Dennis
Dean, Michael E.	Hagen, Dennis, Jr.
Dean, Leslie	Haggins, Luther W.
Dean, Mrs. Viola	Haggins, Mrs. Luther
DeVane, Miss Clara	Haggins, Sherron
Draughon, Mrs. Charles	Haggins, Kathy
Dunahoe, James L.	Hair, Mrs. John D.
Dunahoe, Mrs. James L.	Hair, John D., Jr.
Dunahoe, Henry Addison	Hair, Jane
Eason, James	Hales, Curtis
Eason, Mrs. James	Hales, Mrs. Curtis
Eason, Greg	Hall, Medford
Edens, Mrs. A. C.	Hall, Mrs. Medford
Edens, G. S.	Hamilton, Edwin
Edens, Mrs. G. S.	Hamilton, Mrs. Edwin
Edens, Mrs. Hubert	Hamilton, Pam



Hamilton, W. Bleece  
Hamilton, Mrs. W. Bleece  
Hatcher, Wade  
Hatcher, Mrs. Wade  
Hendrix, Mrs. Robert  
Herndon, William A.  
Herndon, Mrs. William A.  
Herring, Mrs. J. W.  
Hildrith, Mrs. R. C.  
Hill, Ernest F.  
Hill, Mrs. Ernest F.  
Hill, Lloyd  
Hill, Mrs. Lloyd  
Hope, Mrs. Doris  
Hope, Gary R.  
Hope, Anne  
Howard, Gale  
Huggins, Mrs. Emory  
Huggins, Mrs. Luther  
Hughes, Mrs. Don  
Humphrey, Duncan  
Humphrey, Mrs. Duncan  
Humphrey, Furman  
Humphrey, D. L.  
Hunt, Mrs. Simeon  
Hunter, Carl  
Hunter, Mrs. Carl  
Hunter, Michael  
Huyssoon, Mrs. Lillian  
Hyatt, Mrs. Thomas W.  
Jackson, Mrs. Rudolph  
Johnson, Charles D.  
Johnson, Mrs. Charles  
Johnson, Mrs. Dewey  
Johnson, Kenny  
Kasilevich, Mrs. Al  
Kennedy, Mrs. Lee  
Kennerty, Mrs. Herman  
Kennerty, Patricia  
Kennerty, Jackie  
Kennerty, Herman  
Klingenschmidt, Robert  
Klingenschmidt, Mrs. R.  
Klingenschmidt, Diane  
Lane, Hudson  
Lane, Mrs. Hudson  
Lane, Timmy  
Lane, Preston  
Lane, Mrs. Preston

Lane, Dale  
Lawson, Mrs. Dula  
Lawson, Louis  
Lawson, Mrs. Louis  
Lawson, Theodore  
Lec, Harvey  
Lester, Paul E.  
Lester, Mrs. Paul E.  
Lester, William  
Lester, Mrs. William  
Lesier, Mary Beth  
Lewis, Charles  
Lewis, Mrs. Charles  
Lewis, Lori  
Lewis, Edward  
Liles, Ray  
Liles, Mrs. Ray  
Lindsay, Earl  
Lindsay, Mrs. Earl  
Lindsay, Mrs. Frank  
Lindsay, Wade, Jr.  
Livermore, Carl  
Livermore, Mrs. Carl  
Lovette, David  
Lovette, Mrs. David  
May, Kenneth  
May, Mrs. Kenneth  
May, Beth  
Merritt, Mrs. Guy  
Merritt, Leslie  
Merritt, Mrs. Leslie  
Miller, Mrs. B. A.  
Miller, Mrs. Carlos  
Miller, Mickey  
Miller, Randy  
Miller, Mrs. Randy  
Miller, Roshell  
Miller, Mrs. Roshell  
Moody, Mrs. Charles  
Moody, C. J.  
Moody, Mrs. Adair  
Morgan, Mrs. William  
Moore, Mrs. Jiles  
Morrow, David F.  
Morrow, Mrs. David F.  
Morrow, Kristi  
Morrow, Joseph  
Murchison, W. C.  
Murchison, Mrs. W. C.

McArthur, W. B.	McRacken, Mrs. Herbert
McArthur, Mrs. W. B.	Norris, Mrs. Lattimore
McColl, Laurin	Nye, Mrs. Jerry
McColl, Mrs. Laurin	Nye, Beverly
McColl, Kenneth	Nye, Jerry D., Jr.
McColl, Larry	Odom, James
McCullers, A. C.	Odom, Rufus W.
McCullers, Mrs. A. C.	Odom, Mrs. Rufus
McDaniel, Mrs. Claude	Odom, Katherine
McDonald, David	Odom, Mrs. Wilbur
McDonald, Mrs. David	Odum, John C.
McDougald, Archie	Odum, Mrs. John C.
McDougald, Mrs. Robert	Odum, Laura
McDougald, Robert, Jr.	Odum, John
McDuffie, Weyland	Overstreet, Mrs. Lola Mae
McDuffie, Mrs. Weyland	Page, Mrs. Agnes E.
McDuffie, Jill	Page, William E., Jr.
McGugan, Clyde G.	Page, Danny
McGugan, Mrs. Clyde	Pait, Mrs. Eva
McGugan, Harry	Parnell, Mrs. Horace
McGugan, Mrs. Harry	Phillips, Bradley
McGugan, John G.	Phillips, Nolan
McGugan, Mrs. John G.	Phillips, Mrs. Nolan
McGugan, L. A.	Phillips, Gary
McGugan, Mrs. L. A.	Phillips, Billy
McKellar, Mrs. James	Prevatte, Russell
McKellar, James L.	Prevatte, Mrs. Russell
McKellar, Linda Susan	Ratley, C. Durham
McKellar, Ernest	Ratley, Mrs. C. Durham
McKellar, Mrs. Ernest	Ratley, David A.
McKellar, Susan Anne	Ratley, Mrs. David A.
McKellar, Sam	Ratley, D. A., Jr.
McLaughlin, Claude	Ratley, Mrs. D. A., Jr.
McLaughlin, Jeff	Ray, Mrs D. A.
McLaughlin, M. F.	Ray, John C.
McLaughlin, Miss Edna	Ray, Mrs. John C.
McManus, Mrs. John U.	Raymond, Mrs. W. C.
McManus, John U., Jr.	Redmond, Dennis
McManus, Mrs. John U., Jr.	Reese, S. J.
McMillan, Mrs. James Foy	Reese, Mrs. S. J.
McMillan, Don	Reese, Jimmy
McMillan, Karen	Recse, Brenda
McMillan, Robert	Rice, J. C.
McNeill, Herman	Rice, Mrs. J. C.
McNeill, Mrs. Herman	Robertson, Alvin
McNeill, Melvin	Robertson, Mrs. Alvin
McNeill, Mrs. Melvin	Robertson, Arden
McQuage, Mrs. Dewey	Robertson, Allyson
McQueen, Mrs. Paul	Rushin, Robert
McRacken, Herbert	Rushin, Mrs. Robert

Russell, J. W., Jr.	Smith, Patrick H.
Russell, Mrs. J. W., Jr	Smith, Mrs. Patrick
Sanders, A B.	Smith, Michael
Sanders, Mrs. A. B.	Smith, Ted W.
Sandiford, Mrs. Myrtle	Smith, Mrs. Ted
Saunders, Mrs. J. W.	Smith, Mrs. William
Sawyer, Marion	Smith, Harriett
Schell, Bruce	Smith, William E.
Schell, Mrs. Bruce	Smith, Mrs. William E.
Schell, G. Bruce, Jr.	Smith, Billy Ray
Schell, John	Snow, Mrs. Claude H.
Schell, Mrs. John	Snow, Claude H., Jr.
Seals, Mrs. Roy	Soles, Mrs. Amanda
Seals, Billy	Stanton, Miss Dalia
Seals, Leroy, Jr.	Stanton, Clarence
Sessoms, Allmon	Stanton, Mrs. Clarence
Sessoms, Mrs. Allmon	Stanton, Mrs. W. T.
Sessoms, Otis	Stanton, Joe P.
Sessoms, Mrs. Otis	Staples, Charles
Sessoms, Steve	Staples, Mrs. Charles
Sherrill, E. L.	Staples, Brian
Sherrill, Mrs. E. L.	Stroud, David C.
Sherrill, Michael	Stroud, Mrs. David C.
Sherrill, Kenneth	Stroud, David, Jr.
Sherrill, Cindy	Stultz, Calvin
Shoemaker, Benny	Stultz, Claude
Shoemaker, Mrs. Benny	Stultz, Mrs. Claude
Shook, Allen M.	Tanner, Mrs. Tommy
Shook, Mrs. Clyde D.	Taylor, E. C.
Shook, Mrs. Hal I.	Taylor, Mrs. E. C.
Shook, Marsh	Taylor, Leneau
Shook, Mrs. Marsh	Taylor, Millard
Shook, Yance R.	Tedder, Larry
Shook, Mrs. Y. R.	Thomas, Mrs John L.
Shook, Joe Carl	Thomas, Lewis
Simpson, Mrs. B. E.	Thomas, Steve
Simpson, Mrs. Thedford	Thomas, Richard
Simpson, Allen D.	Thomas, Mrs. Richard
Simpson, Elaine	Tolar, Mrs. Grace P.
Small, James	Townsend, J. Glenn
Small, Mrs. James	Townsend, Mrs. J. Glenn
Smith, Billy A.	Townsend, Tammy
Smith, Mrs. Billy A.	Townsend, John E.
Smith, Bonnie	Townsend, Mrs. John
Smith, Shandra	Townsend, John E., Jr.
Smith, Elliott	Townsend, Irene
Smith, Mrs. Elliott	Townsend, William
Smith, Steve	Townsend, Lattie
Smith, Jack S.	Townsend, Lester
Smith, Mrs. Jack S.	Townsend, Mrs. Lester



Townsend, Patricia  
 Townsend, David  
 Tucker, Mrs. M. F.  
 Tucker, Mrs. Rosella  
 Tyner, Wade H.  
 Tyner, Mrs. Wade  
 Varnum, Grace  
 Vinzant, Mrs. Mary  
 Walton, Mrs. Edgar  
 Walton, Eugene  
 White, Mrs. Robert  
 White, Judy  
 Wicker, I. J.

Wicker, Mrs. I. J.  
 Wilson, Charles  
 Wilson, Mrs. Charles  
 Wilson, James  
 Wilson, Mrs. James  
 Wilson, Paul  
 Wilson, Mrs. Paul  
 Wilson, Betsy  
 Wilson, Buddy  
 Wilson, Tommy  
 Winters, Joan  
 Winters, Charles  
 Yarborough, Mrs. Alton  
 Yarborough, Harold



**VIEW OF THE NEW CHURCH SANCTUARY FROM THE BACK**



**Claudie Lewis - custodian of the First Baptist Church for many years and presently serves in this capacity.**



**Reception honors the Bennett family in May, 1955. Betty Paschal [Ammons] is pictured talking with Dr. and Mrs. Willis Bennett.**

## *Memorial Gifts To Building Fund*

Johnny Allen	Miss Anna Belle DeVane
Zeno Allen	Miss Frances DeVane
Junior Pierce Almond	Miss Nell DeVane
F. M. Amnons	Miss Alice DeVane
C. G. Arrington	Miss Lillian DeVane
Linda Fay Arrington	J. L. Duncan
Wade C. Baggette	H. T. Edens
Mrs. Wade C. Baggette	Franklin Edwards
Dora Ballard	Mrs. Franklin Edwards
Joe Barbee	Mrs. Elizabeth McGugan Everleigh
Hartman Baxley	George W. Forloines
Mrs. Hartman Baxley	Mrs. Florence Brown Forloines
Bessie Lee Billingsly	Mrs. E. B. Goodale
A. L. Boatwright	O. B. Gore
Lonnie L. Bounds	Mrs. Don Guy
Mrs. Lonnie L. Bounds	Bruce Gwyn
Wilson Junior Bounds	Monroe Gwyn
Mrs. Mattie Bounds	Maggie S. Gwyn
Wilmer J. Bowen	A. G. Hallman
W. G. (Bill) Bowen	Leon Haynes
Mrs. W. G. Bowen	J. W. Herring
Gordon Keith Bowen	R. F. Holland
Reginald Ingram Bowen	Mrs. Ethel Howard
A. L. Britt	L. M. Huggins
Andrew Brown	Mrs. Ila Douglas Jackson
Mrs. Zilphia Brown	Rev. James H. Jackson
B. F. Bruner	Rudolph Jackson
Jim Bruner	R. D. Jackson
Mrs. Ruth Burdell	Vernon Jackson
Jessie Burns	Mrs. Mary McLendon Johnson
J. D. Callahan	Mrs. J. W. Jones
Mrs. Ellen Douglas Clark	Luther Jones
Ruth Ernestine Coleman	Mrs. Belva Jordan
C. L. Collins	Mrs. Ruth Forloines Kendall
Mary Lee Collins	Lee F. Kennedy
L. M. Cook	Fred Lane
Mrs. L. M. Cook	F. A. Lester
Samuel Cooper	Mrs. F. A. Lester
Mrs. Samuel Cooper	Otis Lester
J. C. Cope	F. W. Lindsay
Mrs. Jeanette Middleton Cope	Mrs. F. W. Lindsay
Joseph Brandon Crawley	Miss Mary H. Livermore
Doug Currie	Miss Elizabeth T. Livermore
Rex Currie	Henry W. Livermore
P. T. Curtis	Russell W. Livermore
P. T. (Buddy) Curtis, Jr.	Robert V. Mattox
Mickey Curtis	Jorn Kelly Melvin
Sgt. Thomas Dean	Guy Merritt



## ***Memorial Gifts To Building Fund***

Miss Delia Moore  
 Miss Maude Moore  
 Roy T. Moore  
 W. S. Morgan  
 Malcolm McArthur  
 Donald McCullers  
 Claude E. McDaniel  
 Charles H. McDaniel  
 Ida Lee McDaniel  
 Robert McDougald  
 J. G. McGugan  
 Mrs. J. G. McGugan  
 Layton McGugan  
 Dewey McKenzie  
 Mrs. Dewey McKenzie  
 Mrs. M. F. McLaughlin  
 Miss Annie McLendon  
 John McManus  
 Mrs. Mattie McManus  
 M. N. McRainey  
 Lattimore Norris  
 Mrs. Ethel Forloines Odom  
 R. W. Owen  
 Mrs. R. W. Owen  
 Albert Parnell  
 Mrs. Gaston Parnell  
 Herbert Phillips  
 Mrs. Bessie J. Prevatte  
 Jerry Pridgen  
 George D. Ratley  
 Mrs. Mattie Irene Ratley  
 Vernon Ratley  
 A. C. Reynolds  
 A. M. Saunders  
 Mrs. A. M. Saunders  
 John Saunders  
 Furman Schell  
 Mrs. Madelyn Scott  
 W. A. Sherrill  
 Mrs. W. A. Sherrill  
 Charlie Simpson  
 Edna B. Simpson  
 Emily Ross Smith  
 Miles Smith  
 William B. Smith  
 Mrs. William B. Smith  
 Claude Snow  
 Clarence Soles

Ens. Billy Stanton  
 W. T. Stanton  
 C. T. Stultz  
 Mrs. C. T. Stultz  
 Madge Brown Thompson  
 Mrs. R. E. Thompson  
 Albert Todd  
 Mrs. Mariam Todd  
 Miss Anna Townsend  
 Edgar Townsend  
 G. C. Townsend  
 Mrs. G. C. Townsend  
 John Medford Tucker  
 M. F. Tucker  
 Mrs. J. H. Turner  
 W. N. Tyner  
 Mrs. T. S. Wilson  
 Pearle Wright  
 Alton Yarborough



**Three helpers at the plow on groundbreaking day - Joseph Morrow, Thomas and Joel Bounds. [The Bounds children are former residence of Red Springs and were in this church, they are children of Mr. and Mrs. Lawrence Bounds of Raeford.**

## PASTORS AND ORGANIZATIONAL LEADERS

Year	Pastor	Clerk	Sunday School Superintendent	W.M.U. President	Brotherhood Director	Training Union Director	Treasurer
1884	J. T. Lynch	M. Baggett					
1885	D. C. Baxley	D. C. Baxley					
1886	T. Harrison	D. C. Baxley					
1887	T. Harrison						
1888							
1889	R. A. Moore	R. J. Covington					
1890	C. D. Rodgers	R. J. Covington					
1891		R. J. Covington					
1892	J. P. Spence						
1893							
1894	M. L. Keeler	J. G. McGugan	R. F. DeVane	Mrs. M. L. Kesler			
1895	M. L. Keeler	J. G. McGugan	R. F. DeVane				
1896	J. D. Moore	J. G. McGugan	R. F. DeVane				
1897	J. D. Moore	J. M. Memory	R. F. DeVane				
1898	J. D. Moore	J. M. Memory	R. F. DeVane				
1899	J. D. Moore	J. M. Memory	R. F. DeVane				
1900	J. D. Moore	J. M. Memory	R. F. DeVane	Miss Mary Livermore			
1901	J. D. Moore	T. T. Cottingham	R. F. DeVane	Miss Mary Livermore			
1902	W. B. Morton	R. T. Moore	R. F. DeVane	Mrs. Edens			
1903	R. D. Cross	J. D. Callahan	R. F. DeVane				
1904	R. D. Cross	J. D. Callahan	R. F. DeVane				
1905			R. F. DeVane				
1906	J. E. McDavid	J. D. Callahan	R. F. DeVane				
1907	S. L. Morgan	C. V. Holland	R. F. DeVane				
1908	S. L. Morgan	R. F. DeVane	A. D. Reynolds				
1909	A. A. McClellan	W. C. Baggett	R. F. DeVane	Miss Alice DeVane			
1910	A. A. McClellan	Luther Dew	W. C. Baggett	Miss Mary Livermore			
1911	T. B. Justice	W. C. Baggett	R. F. DeVane	Miss Mary Livermore			
1912	T. B. Justice	W. C. Baggett	R. F. DeVane	Mrs. L. M. Cook			
1913	A. C. Sherwood	W. C. Baggett	R. F. DeVane	Mrs. L. M. Cook			
1914	A. C. Sherwood	W. C. Baggett	R. F. DeVane	Miss A. Townsend			
1915	Alexander Miller	W. C. Baggett	R. F. DeVane	Mrs. L. M. Cook			
1916	Alexander Miller	W. P. Kay	L. M. Cook	Mrs. L. M. Cook			
1917		W. P. Kay	W. P. Kay	Mrs. L. M. Cook			
1918	C. U. Brooks	W. P. Kay	L. M. Cook				
1919	C. U. Brooks	J. A. Coley	L. M. Cook				
1920	C. U. Brooks	J. A. Coley	L. M. Cook				
1921	R. G. Kendrick	J. A. Coley	L. M. Cook			Layton McGugan	Layton McGugan
1922	R. G. Kendrick	J. A. Coley	L. M. Cook				L. M. Cook
1923	A. P. Stephens	J. A. Coley	L. M. Cook				L. M. Cook
1924	A. P. Stephens	J. A. Coley	L. M. Cook				L. M. Cook
1925	A. P. Stephens	J. A. Coley	L. M. Cook				L. M. Cook
1926	A. P. Stephens	J. A. Coley	L. M. Cook				L. M. Cook
1927	A. P. Stephens	J. A. Coley	L. M. Cook	Mrs. H. D. Baxley			L. M. Cook
1928	S. F. Hudson	J. L. Duncan	L. M. Cook	Mrs. M. R. Moody			L. M. Cook
1929	S. F. Hudson	C. B. Moody	L. M. Cook	Mrs. S. F. Hudson			L. M. Cook

# PASTORS AND ORGANIZATIONAL LEADERS

Year	Pastor	Clerk	Sunday School Superintendent	W.M.U. President	Brotherhood Director	Training Union Director	Treasurer
1930	S. F. Hudson	John McManus	H. D. Baxley				Miss Linda Cook
1931	S. F. Hudson	John McManus	H. D. Baxley				Miss Linda Cook
1932	S. F. Hudson	John McManus	H. D. Baxley				Miss Linda Cook
1933	S. F. Hudson	John McManus	H. D. Baxley				Miss Linda Cook
1934	S. F. Hudson	J. L. Duncan	H. D. Baxley				R. W. Owen
1935	S. F. Hudson	J. L. Duncan	H. D. Baxley				R. W. Owen
1936	S. F. Hudson	J. L. Duncan	H. D. Baxley				R. W. Owen
1937	Troy Jones	J. L. Duncan	H. D. Baxley				R. W. Owen
1938	Troy Jones	J. L. Duncan	H. D. Baxley				R. W. Owen
1939	Troy Jones	J. L. Duncan	John McManus	Mrs. F. M. Ammons			R. W. Owen
1940	Troy Jones	J. L. Duncan	John McManus	Mrs. John McManus		F. M. Ammons	R. W. Owen
1941	Troy Jones	J. L. Duncan	John McManus	Mrs. John McManus		C. C. McDonald	R. W. Owen
1942	Troy Jones	J. L. Duncan	John McManus	Mrs. John McManus		C. C. McDonald	R. W. Owen
1943	Troy Jones	J. L. Duncan	John McManus	Mrs. John McManus		Mrs. C. L. Norwood	R. W. Owen
1944	Troy Jones	J. L. Duncan	W. S. Morgan	Mrs. John McManus		John McManus	R. W. Owen
1945	Troy Jones	J. L. Duncan	W. S. Morgan	Mrs. F. M. Ammons	John McManus		R. W. Owen
1946	Troy Jones	J. L. Duncan	C. L. Norwood		A. L. Boatwright	Clarence Ammons	R. W. Owen
1947	J. Lloyd Mauney	J. L. Duncan	H. D. Baxley			Clarence Ammons	R. W. Owen
1948	J. Lloyd Mauney	J. L. Duncan	H. D. Baxley			L. M. Martin	R. W. Owen
1949	Paul D. Early	J. L. Duncan	H. D. Baxley		Lee Davis	E. R. Rhodes	R. W. Owen
1950	Paul D. Early	J. L. Duncan	H. D. Baxley			F. M. Ammons	R. W. Owen
1951	Paul D. Early	J. L. Duncan	H. D. Baxley			C. L. Norwood	R. W. Owen
1952	Paul D. Early	M. F. Tucker	H. D. Baxley			C. L. Norwood	R. W. Owen
1953	Paul D. Early	M. F. Tucker	H. D. Baxley		David Ratley	C. L. Norwood	R. W. Owen
1954	Paul D. Early	M. F. Tucker	R. M. Guplon		David Ratley	C. L. Norwood	George Fortloines
1955	G. Willis Bennett	M. F. Tucker	R. M. Guplon		David Ratley	C. L. Norwood	George Fortloines
1956	G. Willis Bennett	M. F. Tucker	R. M. Guplon		A. C. McCullers	C. L. Norwood	Durham Ratley
1957	G. Willis Bennett	Mrs. Raymond Ammons	George Fortloines		Paul Wilson	Lauren McCall	Durham Ratley
1958	G. Willis Bennett	Mrs. Raymond Ammons	George Fortloines		Paul Wilson	Lauren McCall	Durham Ratley
1959	G. Willis Bennett	H. D. Baxley	George Fortloines		David Lovette	Preston Leggett	Durham Ratley
1960	James O. Mattox	Mrs. Dennis Hagen	Paul Wilson	Mrs. John Schell	Dennis Hagen	C. L. Norwood	S. H. Coleman
1961	James O. Mattox	Mrs. Dennis Hagen	Raymond Ammons	Mrs. Paul Wilson	S. J. Autry	C. L. Norwood	S. H. Coleman
1962	James O. Mattox	Mrs. Dennis Hagen	Raymond Ammons	Mrs. Paul Wilson		Howard Bounds	S. H. Coleman
1963	James O. Mattox	Mrs. W. R. Tyler	Raymond Ammons	Mrs. John McManus		Raymond Ammons	S. H. Coleman
1964	James O. Mattox	Mrs. W. R. Tyler	Raymond Ammons	Mrs. John McManus		Mrs. Raymond Ammons	S. H. Coleman
1965	James O. Mattox	Mrs. W. R. Tyler	Raymond Ammons	Mrs. John McManus		Mrs. Raymond Ammons	S. H. Coleman
1966	James O. Mattox	Mrs. W. R. Tyler	John Townsend	Mrs. Lawrence Bounds		Mrs. Raymond Ammons	S. H. Coleman
1967	James O. Mattox	Mrs. Billy A. Smith	John Townsend	Mrs. Lawrence Bounds		Mrs. Raymond Ammons	S. H. Coleman
1968	James O. Mattox	Mrs. Billy A. Smith	Jack Autry	Mrs. Paul Wilson		Mrs. Raymond Ammons	S. H. Coleman
1969	David F. Morrow	Mrs. Billy A. Smith	Jack Autry	Mrs. Charles Lewis		W. B. McArthur	S. H. Coleman
1970	David F. Morrow	Mrs. Billy A. Smith	Jack Autry	Mrs. Charles Lewis	Paul Wilson		S. H. Coleman
1971	David F. Morrow	Mrs. Billy A. Smith	Jack Autry	Mrs. Charles Lewis	Paul Wilson		Mrs. George Fortloines
1972	David F. Morrow	Mrs. Robert Greene	Bob Garris	Mrs. Billy A. Smith	Raymond Ammons		Mrs. George Fortloines



**Religious Emphasis Week - was a regular Spring observance in years gone by...a community effort.**



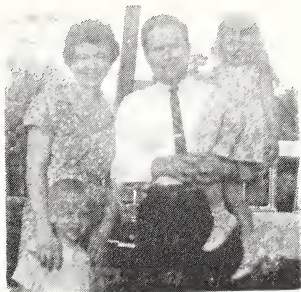
*Religious  
Emphasis  
Week*

*March 18 - 23, 1956  
Red Springs, North Carolina*

*"Religious Emphasis Week is a joint effort of the churches, schools, business concerns, and citizens of Red Springs to focus attention upon spiritual values and to interpret and apply the teachings of Christianity to life in our time."*



**Three Year Olds met in the Kitchen in the mid-50's with Mrs. Thedford Simpson, Mrs. John Hair and Mrs. W. R. McDuffie as leaders.**



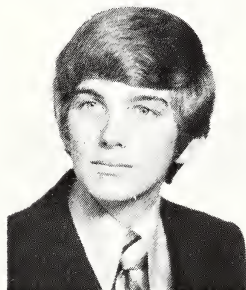
the Mattox - 1960

### THE MATTOX FAMILY

Mark, Suzanne, Doris, Phillip,  
James



**Ronald T. Adcock**-Assistant Pastor and yough worker during summers of 1967-1969. Presently he resides in Sanford, N. C. where he is active in youth work in the First Baptist Church.



**James Ward** - served as youth director during the summer of 1970 & 1971. He is now a student in Florence, S. C. and serves actively in church there.



**Helen Odom** - church choir director from 1966-1968.

**Janice Wilson**  
Our present music director. She has served since early in 1970, shortly after completing college.



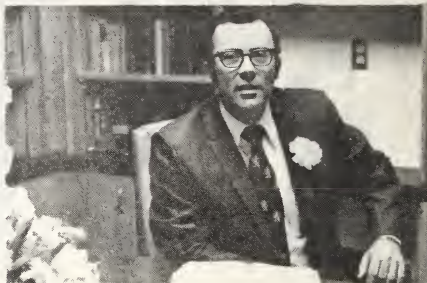
# "David F. Morrow Day" - Sunday, April 8, 1973

## COMMENTS TO CHURCH ON APRIL 8th BY LACY GARNER

The first time I saw David Morrow, Paul Wilson and I, as members of the Pulpit Committee, entered the First Baptist Church, Whitesburg, Kentucky as Mr. Morrow began his sermon. With opened Bible in hand, he extolled the message God had placed on his heart. The message was relevant to all of us but was slanted toward the young people and the troubles experienced in schools, colleges, and in all contact with our fellow-man.

That initial meeting ultimately led to a call from our church and acceptance by Mr. and Mrs. Morrow to come and work with us here in Red Springs. During the Pulpit Committee's contact with him and after he began his work here it became apparent to him that the building program, which had begun earlier, should be reactivated. Under his leadership, this was done. Many meetings with our church people and conferences with architects were held. The church family was kept informed and finally building plans and financial arrangements were completed. In due time contracts were let and this building you and I are in today began to take shape.

My contacts with Mr. Morrow became more frequent. As he stood by my bedside during my hospital stay with a heart attack, as we broke bread together, during our private discussions in his office or my office and as we later consulted with architects and contractors I came to know the "real" David Morrow—a man of God, quick to go to God in prayer but patient to wait for an answer. A multi-talented man



with leadership ability and drive that few people have...a staunch believer in doing the will of God.

Today, we enter this sanctuary for the first corporate worship service. We are here, I believe, as a direct result of David Morrow's efforts, of your willingness to give of your selves and of your financial resources, and the will of God for His people here in Red Springs.

As chairman of the Building Committee, I recommend and move that today, April 8, 1973, be designated "DAVID MORROW DAY" in recognition of his devotion to the erection of this house of worship, his untiring physical efforts, his excellent business judgement and his complete dependence upon God for His Leadership in all phases of the Building Program.

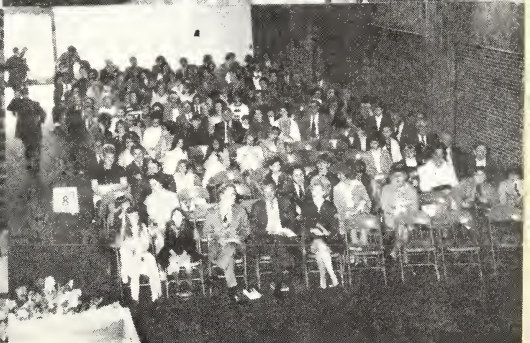
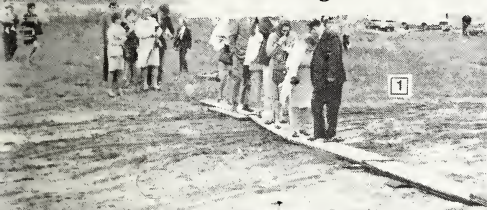
Lacy Garner

Chmn. of the Building Committee

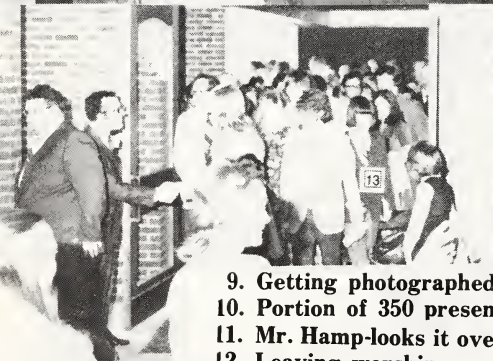
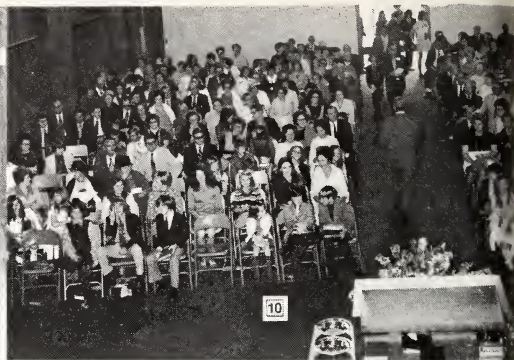


Photos Show First Day In New Church House.

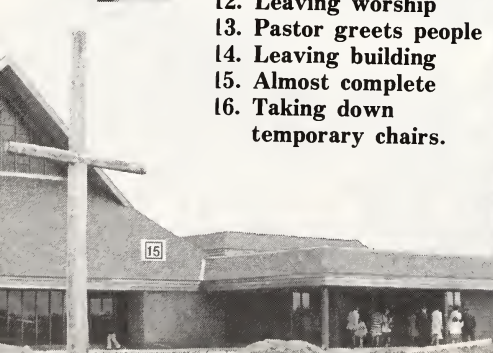
1. Walking the plank
2. Baptist-real "mudders"
3. This is the way
4. Entering the Sanctuary
5. Finding Our places
6. The Choir sings
7. A singing preacher
8. Portion of congregation.

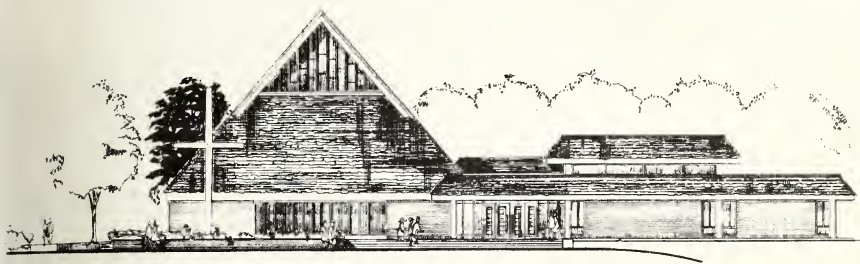




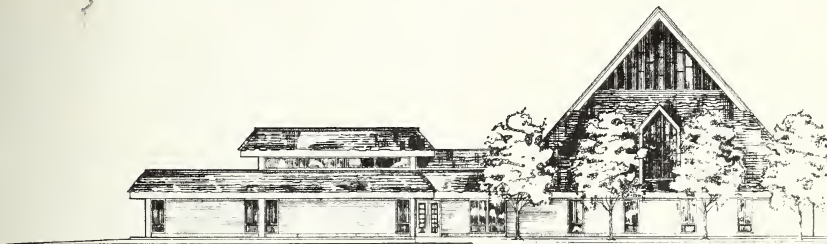


9. Getting photographed
10. Portion of 350 present
11. Mr. Hamp-looks it over
12. Leaving worship
13. Pastor greets people
14. Leaving building
15. Almost complete
16. Taking down temporary chairs.





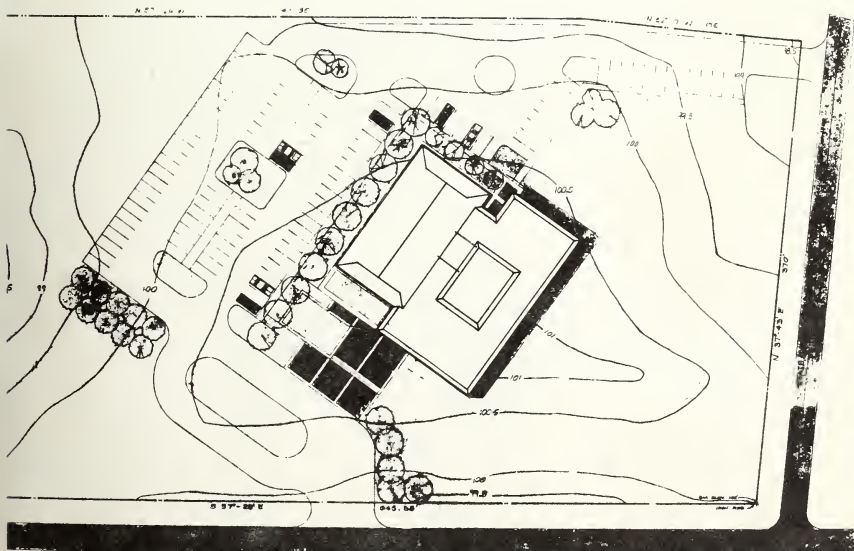
FRONT ELEVATION



REAR ELEVATION

The formal presentation of these plans comes after several months of study and re-evaluation of our church and its building program. In accordance with the instruction of the church in conference on January 3, we have secured the services of Jordan, Snowdon, and McVicker, Architects of Laurinburg, and with them have produced recommendations regarding the building program.

The architects' rendering on the front page of this brochure indicates something of the appearance of the proposed structure upon completion. Also included herein are views of the building front, the front, rear, and side. Building placement on the property is shown in the plot plan, and room arrangement is shown in the floor plan.



SITE PLAN 1/30'







